

Bi-Monthly Issue for April-May, 1923

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FEDERAL COUNCIL

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A JOURNAL OF RELIGIOUS CO-OPERATION
AND INTER-CHURCH ACTIVITIES

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What Do Church Statistics Mean?

WHEN thirty so-called intellectuals a year ago wrote a compendious volume entitled "Civilization in America," every conceivable phase of American life was discussed, with the exception only of religion and the Church. How anyone who seriously undertook to present a picture of a cross section of American life could thus ignore the Church was well-nigh incredible then, and is even more so in the light of the statistics now made available concerning the growth of the churches during the past year.

In spite of all the current criticism the Churches of America, according to figures printed on another page, have been making one of the greatest gains, numerically, in their history. These statistics show that the religious bodies of our country gained, in round numbers, a million members during the past year and that the present membership of the churches totals nearly forty-seven and a half millions.

What do these figures mean?

The question arises in the first place as to how much dependence can be placed upon them. Fortunately they are corroborated, at least so far as their general validity is concerned, by other statistics collected entirely independently by Dr. H. K. Carroll and also made public recently. Although the two sets of figures differ somewhat, both show a total gain in membership of approximately a million during the past year. That the figures represent

a very great advance is beyond a shadow of a doubt and they are indisputably encouraging.

That church statistics have not been reduced to much scientific accuracy has to be frankly admitted. Different methods of computing are used by different bodies, and worst of all the rolls of local churches are often seriously inflated. Names are carried upon the roll long after vital interest has ceased or perhaps even after persons have removed long ago to other towns. One who has observed any local congregation knows full well that the active membership of the church and the names upon the roster are often two different things.

The fact remains, however, that *nearly half of the population of the United States are interested in religion and take it seriously enough to join the Church.* In addition to those who actually enroll themselves in the Church there are millions of others who can be counted as adherents in a general way. In the face of such evidence, it is nothing less than absurd to speak of the Church as moribund or as having lost its hold upon modern life.

But statistics at best are only a most superficial test. Jerusalem was probably never more religious upon the surface than when Jesus found it spiritually dead. *The question is not how many belong to Church but how much does church membership mean.* This is something on which no census can be taken. It is even possible that growth in numbers might mean a genuine loss. Surely it would be a loss if it were to lull us into a sense of smug self-satisfaction, or to delude us as to what constitutes real success. The final answer to the question as to whether the church is fulfilling its mission is *not the extent to which we have brought the community into the church but the extent to which we have put the church into the life of the community.*

S. M. C.

"I hold the unconquerable belief that Science and Peace will triumph over Ignorance and War, that nations will come together not to destroy but to construct, and that the future belongs to those who accomplish most for suffering humanity."—PASTEUR.

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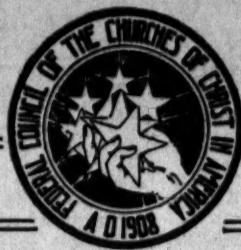
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The Attitude of the American Churches Toward Russia

THE widespread discussion in the daily press concerning the attitude of the Russian government toward the Church is an indication of the very great interest in the present state of religious life in Russia. So far as one can learn, from conflicting reports, the Russian government is engaged in a systematic effort to oppose religious teaching by the Russian Church, except by that faction which is willing to carry on propaganda in support of the government. His Holiness Tikhon, Patriarch of Moscow, the head of the Orthodox Eastern Church, is now facing trial, after having been unfrocked by a conclave controlled by the so-called Living Church, apparently supported by the government.

Not only against the Orthodox Eastern Church but also against the Roman Catholic Church the Soviet government has evidently directed its opposition. The execution of the Roman Catholic Vicar General, Butchkavitch, in spite of protests from the whole Christian world, is difficult to explain on other grounds. He was accused of counter-revolutionary activities but according to the remarkable account of the trial which was sent to the New York *Herald* by its correspondent, Francis McCullagh, who declares that he was an eye-witness of the trial throughout, there was no evidence of actually seditious activities. If discussing in a critical spirit the decree of the government against religious teaching be "counter-revolution," then, no doubt, the priest was guilty. Even a journal like the *New Republic*, which ordinarily tries to view the Russian situation sympathetically, sees in the policy of the government only a narrow religious persecution and declares, after quoting

the charge of the Soviet government against the Roman Catholic priests, "Nero might have defended his persecution of the Christians in equally plausible terms."

FEDERAL COUNCIL SPEAKS FOR AMERICAN CHURCHES

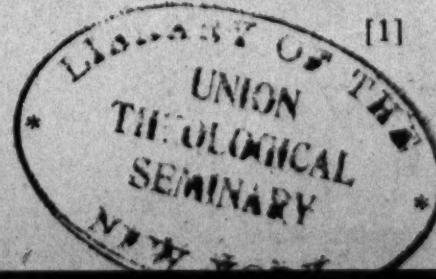
Among the many protests against the execution of the Roman Catholic clergy perhaps the most remarkable was that from the Federal Council of the Churches, coming from a distinctly Protestant group. The cablegram which was sent to the Soviet Government read as follows:

"The Federal Council of the Churches of Christ in America including a constituency of twenty-million Protestant Christians who have shown their friendship for the Russian people by generous contributions for famine relief respectfully urge the Russian Government that in the interest of humanity and religious liberty it reconsider the reported decision to execute Roman Catholic and Eastern Catholic church officials."

Another cablegram has more recently been sent appealing for clemency for Patriarch Tikhon, urging "the exercise of most humane consideration toward Patriarch Tikhon and most complete liberty for all religious faiths."

ATTITUDE TOWARD "LIVING CHURCH"

Early in the year an invitation was sent to the Federal Council of the Churches by the Living Church of Russia inviting it to send delegates to the Church assembly to be held in Russia this Spring. After long deliberation the Administrative Committee of the Council de-



cided not to accept the invitation. While little authoritative knowledge has reached this country concerning the real character of the Living Church it is generally believed that however sincere many of its members may be, it is being used by the Soviet authorities very largely for political purposes and for the disruption of the Orthodox Church. The recent ruthless policy of the Soviet government toward the clergy of both the Roman Catholic and the Orthodox Eastern Church seems to justify the position which the Federal Council has taken.

CONTINUED RELIEF WORK

The work of the Federal Council in distributing relief to the clergy and their dependents in the Russian Church is still being continued under the general direction of Rev. John Sheridan Zelie who represented the Federal Council in Russia last summer and who after his return has had an arrangement with the American Relief Administration by which food packages can be delivered to designated groups upon his order. The following letter written from Kazan on March 5th by the District Supervisor of the American Relief Administration concerning the Federal Council's work indicates its far-reaching significance:

"I have never seen such a response as we received when we announced to the clergy that we had for distribution amongst the needy clergy these packages. The peasants rallied to their cause and what we first thought would be an insurmountable difficulty, namely, transportation for those clergy in far off districts, disappeared as wind when notification was sent that we had for them a package. Clergy and peasants came from as far as three hundred versts in record-breaking time, only going to show that where we often have trouble in transporting our supplies the clergy had none, as the peasants were only too glad to help those who had aided them in the dark days of the famine.

"I made inquiry here concerning the needs of those that had received and without an exception found that in every case they had distributed in the most efficient manner. Of course there is very little choice as to the needs amongst the clergy, they are all in such great need that no mistakes could possibly be made but the only preference that they no doubt give are to those that mean this and that to the church and the outstanding needs of this clergyman over his brother."

WHAT THE INTERNATIONAL COURT IS

The new Permanent Court of International Justice should not be confused with the old Hague Permanent Court of Arbitration. The latter, established in 1899, is in reality a *panel* of 135 names and *not a permanently sitting court* of permanent judges. Because of this it cannot as effectively build up a body of international law.

At the end of the war the Covenant of the League of Nations embodied in Article XIV this statement: "The Council shall formulate and submit to the members of the League for adoption plans for the establishment of a Permanent Court of International Justice."

The Council at once asked a number of eminent jurists, Elihu Root being one, to draft a plan. On December 13, 1920, its proposal was unanimously approved, with modifications, by representatives of the *forty-eight states* sitting in the Assembly. A *special independent treaty* was drawn up, *wholly distinct from the Covenant of the League*; and as such it now has been signed by *forty-six states*, of which thirty-five have completed their formal ratifications.

An optional clause in the treaty establishing the Court has now been ratified by *fourteen states*, giving the Court jurisdiction of *every dispute* between these states in which is involved any question of international law, of interpretation of a treaty, or of a breach of an international obligation. By Articles XIII and XVI members of the League agree to accept and support decisions of the Court. States not members of the League are not bound in this way. For them and, in the last analysis, for all nations the ultimate force behind the decisions of the Court must be the moral power of the united public opinion of the world.

President Harding now proposes that the United States join the Court, with reservations providing that:

1. No legal relation to the League is involved.
2. The United States may participate in the election of the judges on an equality with the other states.
3. The United States will pay a fair share of the expenses.
4. The statute of the Court shall not be amended without the consent of the United States.

D. W.

A Long Step Towards a Warless World

(The following is the substance of a statement, now being prepared by the Commission on International Justice and Goodwill, to be sent widely to the church constituency, especially to associations of ministers throughout the country.)

DURING the next nine months the American people must decide whether or not the United States shall follow the proposal of the President and the Secretary of State, and associate itself definitely with the Permanent Court of International Justice established at the Hague.

The issue which the World Court presents is not a new one. It embodies the age-long conflict between law and force. In earliest times each man, an absolute sovereign, remained a law unto himself. Disputes were settled by an immediate appeal to force. But gradually this changed, for the people could not stand the havoc of hate and conflict and destruction which such a system involved. Within the family, then the tribe, then the state, arbiters arose. No longer were individuals allowed to settle at will with their opponents in the ancient primitive way. Slowly a system of laws took shape governing the decisions of these judges. The very progress of mankind can be marked by law's slow conquest over force.

But the nations, the last of the absolute sovereigns, resisted this change and even up to yesterday asserted the right to be a law unto themselves. As a result came the World War. Today around the earth the people know that if nations are to survive they too must subject

their individual wills to established processes of law, their individual interest to the welfare of all mankind. All that the Christian Church itself has built up in the hearts and minds of the people through centuries of effort hangs in the balance. For war in the future, aided by the powers of science, simply means self-destruction. This appeal to the sword can only be abolished by one means—the means already found effective within the state—by building up an appeal to law instead. That is exactly the purpose of the Permanent Court of International Justice. In it we see a great advance in the long struggle of man to civilize himself.

The Christian forces of this land for many years have advocated the settlement of international disputes by courts of arbitration rather than by resort to force. Indeed to them belongs no small responsibility for the strong leadership taken by the United States in behalf of such a program before the World War,



(Courtesy of Our World Pub. Co.)

THE PERMANENT COURT OF INTERNATIONAL JUSTICE IN SESSION

and since 1918 denomination after denomination has officially requested the leaders of our government to take such steps as will lead us to active participation in the new Permanent Court of International Justice. In May, 1922, the Federal Council of Churches, representing united Protestant feeling, presented to the President a memorial urging our entrance into the Court as "not only the fruition and consummation of many decades of American discussions, plans and desires for international peace through justice based on law, but also the promise of a larger and truer righteousness and

justice among the nations, a step forward in the establishment of the Kingdom of God among men."

A day of great decision for our country and the world has now arrived, a day long sought by the Christian people of our land. There will be strong forces at work opposing the action recommended by the President. Many dangers will be conjured up to frighten doubtful minds. Concerted, vigorous and continuous effort in support of the Court is imperative on the part of all who see in the principle of established law the only hope for the nations.

Coming Events

EMBARRASSMENTS are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long in advance so that other meetings could be planned accordingly. The BULLETIN will print hereafter a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

EVENT.	PLACE	DATE
American Tract Society, Annual Meeting.....	New York	May 8.
Federal Council, Commission on Social Service....	New York	May 10.
Federal Council, Administrative Committee.....	New York.....	May 11.
National Conference of Social Work.....	Washington ...	May 16-23.
Reformed Presbyterian General Synod.....	Pittsburgh	May 16.
Presbyterian Church U. S. A., Gen. Assembly....	Indianapolis ..	May 17.
Presbyterian Church U. S., General Assembly....	Montreat, N. C.	May 17.
Conference of Community Church Workers.....	Chicago	May 22-24.
United Presbyterian Church General Assembly....	Buffalo	May 23.
Reformed Church in U. S., General Synod.....	Hickory, N. C.	May 23.
Northern Baptist Convention.....	Atlantic City..	May 23-29.
Association of Secretaries of Councils of Churches..	Columbus	May 28-June 1
Reformed Church in America, General Synod.....	Asbury P., N.J.	June 7.
Federal Council, Administrative Committee.....	New York....	June 8.
Missionary Education Movement, Managers.....	New York....	June 21.
International Missionary Council	Oxford, Eng...	July 9-17.
Commission on Interracial Cooperation.....	Ashville, N. C.	Aug. 1-3.
Seventh Day Baptist General Conference.....	No. Loup, Neb.	Aug. 22-27.
Disciples of Christ, International Convention.....	Colorado Spgs.	Sept. 4-11.
National Baptist Convention.....	Los Angeles ..	Sept. 12.
Congregational Churches, National Council.....	Springfield, Mass.	Oct. 16-23.
Missionary Education Movement, Managers.....	New York	Oct. 16.
American Branch, World Alliance for International Friendship through the Churches.....	Philadelphia .. (probably.)	Nov. 13-15. Dec. 12-14.
Federal Council, Annual Meeting Executive Com...		Jan. 8-11.
Foreign Missions Conference of North America....		
Council of Church Boards of Education, and College Associations	New York....	Jan. 7-12.

Turn On the Light in the Near East!

THE discussion in the daily press of the Chester concessions in Turkey raises several serious questions which deserve thoughtful attention even though an answer may not be possible at the present moment.

1. Will the American government now do for certain economic interests what it would not do in behalf of justice for the Armenian people? A few months ago we were told that the United States could not act in the Near East situation, although every consideration of humanity demanded it, on account of the danger of foreign entanglement and possible war. Will the government now run even greater risk for the sake of financial interests seeking Turkish oil? Many thoughtful people will be watching to see what the answer is to be.

2. To what extent, if any, did the spokesmen for the United States refrain from using their full influence at the first Lausanne Conference for justice to Armenians because they were afraid of offending the Turks and so interfering with the Chester concessions? In the Current History Magazine for September, 1922, Admiral Chester wrote an astonishing article denying or condoning the oppression of the Armenian people. In the face of incontrovertible evidence, one wonders why. Is this a part of the price which must be paid to secure the concession? If so, how far is the government of our country to support such a project?

3. Should our government refuse to support the Chester concession unless there goes with it some provision for justice to the Armenian people?



REV. GEORGE R. MONTGOMERY

and mercy for the Armenians at the First Lausanne Conference, arrived home at the end of April. Those who have been in close touch with the situation agree that if it had not been for Dr. Montgomery's indefatigable efforts the question of Armenia would have been almost wholly ignored at Lausanne. In spite of great disappointment over present conditions, Dr. Montgomery is convinced that there is still hope of securing at least some measure of constructive help for the Armenians, provided the Christian conscience will not let the matter drop.

From Lausanne, Dr. Montgomery went on to Constantinople and then to Russia, where he discussed with high Russian officials their offer of an asylum for the 300,000 Armenian refugees. He inspected some of the land, especially in the region between the Don and Kuban Rivers in Transcaucasia, proposed as a

place of settlement for the Armenians. The proposal is conditioned on the expense of transportation and settlement being paid from other quarters. Russia agrees to give the Armenians an autonomous government with their own Soviet. It seems to have been reserved for Russia, treated with contempt by the other powers, to be the one nation ready to show a spirit of mercy and practical compassion toward the Armenian people left on the doorstep of the world.

CREATING PUBLIC OPINION

A special committee created by the Armenia-America Society and including representatives of the Near East Relief, the Federal Council and the Mission Boards, is seeking to create public opinion to support some practical plan for securing justice for the Armenians. Dr. Stanley White, Secretary of the Presbyterian Board of Foreign Missions, is Chairman of the Committee.

DR. MONTGOMERY RETURNS FROM LAUSANNE AND Moscow

Dr. George R. Montgomery, Executive Director of the Armenia-America Society and Associate Secretary of the Federal Council's Commission on International Justice and Goodwill, who left this country last November to do whatever might be possible in behalf of justice

Record Breaking Church Statistics

ACCORDING to the figures which have been assembled by Rev. E. O. Watson, Secretary of the Washington office of the Federal Council, who for several months has been gathering data for the New Year Book of the Churches, the accessions to church membership during the past year have been phenomenal. The figures show that the churches of the United States have gained 1,158,844 members over the previous year. The percentage of gain is 2.50. These statistics mean that each day during the year an average of nearly 3,200 persons joined the church. The gain is nearly fifty per cent greater than the average annual growth of the last five years.

The present membership of all the religious bodies in the country, according to these figures, is 47,400,974.

Owing to different methods adopted by the various bodies in computing their membership, it is difficult to make comparisons. The Roman Catholic Church shows a membership of 18,260,793. These figures, however, represent estimated church population and include all baptised persons. The Evangelical Protestant churches show a membership of 27,454,080, counting *communicants only*. If their figures were placed on the same basis as the Roman Catholic, the Protestant constituency (including adherents as well as members) would be, according to Dr. Watson's estimate, 77,940,895, and the constituency of the Methodists or Baptists alone would each be larger than the Roman Catholic.

The thirty bodies related to the Federal Council of the Churches reported a total membership of 20,722,042. They have 149,436 congregations served by 119,077 ministers.

The following table (subject to minor corrections which will be made in the Year Book of the Churches, when published) show the more important data in at least preliminary form:

	<i>Churches</i>	<i>Members</i>
ALL DENOMINATIONS	243,578	47,400,974
Adventists (5 bodies)	2,752	133,660
Baptist Bodies		
Northern Bapt. Conv.	8,631	1,274,250
Southern Bapt. Conv.	27,574	3,374,165
Nat'l Bapt. Conv. (Col.)....	24,333	3,253,733
Other Baptists (14 bodies)...	4,917	265,387
Brethren, German Bapt. (Dunkers) (5 bodies)	1,256	136,432
Christian Ch. (Gen'l Conv.) ...	1,208	94,153
Churches of Christ		
Independent	5,570	317,937
Churches of God in N. A.		
General Eldership	463	26,416
Congregational	5,873	838,271
Disciples of Christ	8,714	1,218,849
Eastern Orthodox Churches (7 bodies)	415	456,054
Evangelical Church	2,916	259,417

Evangelical Synod of N. A.	1,314	317,986
Friends (4 bodies)	920	106,548
Jewish Congregations	3,000	400,000*
Latter Day Saints (2 bodies)...	2,000	604,082
Lutheran Bodies	15,857	2,515,662
Mennonites (16 bodies)	972	91,603
Methodists		
Methodist Episcopal	29,232	4,255,246
Methodist Episcopal, South..	17,504	2,362,598
Methodist Protestant	2,379	186,275
Other Bodies (5)	2,394	85,295
African Methodist Episcopal.	6,900	551,766
African M. E. Zion.....	2,716	412,328
Colored Methodist Episcopal..	3,824	366,315
Other Colored Bodies (6)...	465	42,466
Moravian (3 bodies)	149	25,692
Old Cath. Chs. in America.....	29	14,875
Presbyterian Bodies		
Presbyterian, U. S. A.	9,710	1,722,254
Presbyterian, U. S.	3,492	411,854
Cumberland Presbyterian	1,273	65,425
United Pres. Church of N. A.	929	162,780
Other Bodies (5)	396	40,079
Protestant Episcopal	8,324	1,118,396
Reformed Episcopal	79	13,022
Reformed Bodies		
Reformed Church in U. S.	1,756	337,526
Reformed Church in America.	736	141,222
Christian Reformed	249	46,413
Roman Catholic Church	16,615	18,104,804
Salvation Army	1,262	52,291
Unitarians	448	108,560†
United Brethren (2 bodies)...	3,694	389,972
Universalists	644	46,775
Miscellaneous	9,689	652,140

* Estimated number of heads of families.

† Constituency.

COMPARISON OF 1922 AND 1921 TOTALS

	<i>Churches</i>	<i>Members</i>
1922	243,578	47,400,974
1921	233,999	46,242,130
Gain	9,579	1,158,844

A Luncheon Conference, with Mr. William Ward, the head of the Brotherhood Movement in England, and the President of the World Brotherhood Federation, was given by the Federal Council of the Churches on March 29th at the National Arts Club. It was attended by a group of leaders who are carrying on the men's work of the various denominations, looking toward closer cooperation.

SOUTHERN WOMEN WORK AGAINST LYNCHING

The new movement of the churches against lynching finds remarkable expression in the action by the Woman's Missionary Council of the Methodist Episcopal Church, South, on April 17th, when the following resolution was unanimously voted:

"Whereas, the defeat of the Dyer Anti-Lynching Bill has thrown back upon each State the whole responsibility for removing this hideous crime; therefore,

"Be it Resolved: That the Woman's Missionary Council of the Methodist Episcopal Church, South, in annual session in Mobile, Ala., April 4-11, 1923, do now demand of the authorities of the several states that they make good their claim of the right of local self-government by proving their competency to abolish mob violence and lynching.

"That as citizens we assume our responsibility for the protection of human life and hereby call upon all the people of all the States, upon the pulpit and the press, to join against these barbarous practices."

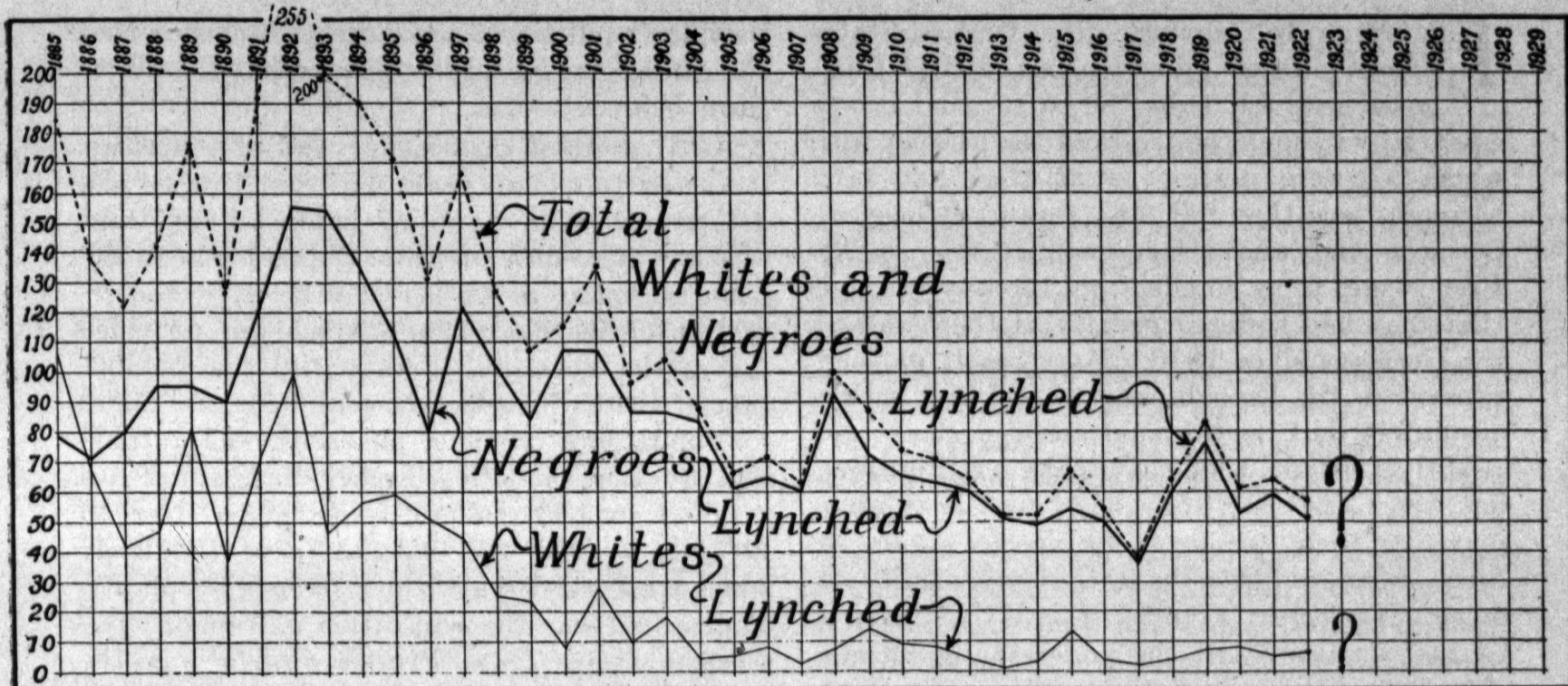


Diagram Showing White, Negro, and Total Number of Victims Lynched by Years, 1885 to 1922.
(Based upon figures in "Negro Year Book" 1921-1922 pp 355-356)

NEW YEAR BOOK OF THE CHURCHES

Bound in cloth, \$1.50. Approximately 500 pages. Issued annually by the Federal Council of the Churches of Christ in America.

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COMMITTEE ON MEXICO

The Committee on Relations with Mexico, appointed by the Commission on International Justice and Goodwill, is now organized and in correspondence with a similar cooperating committee in Mexico City, made up of representatives of the religious organizations there.

The first work of the Committee consists of its cooperation with the Instituto de las Españas in giving wide circulation to the announcement of the Summer Session (in Spanish) of the National University of Mexico, to be held in Mexico City, July 5 to August 17, 1923, which it is expected will be attended this year by a large number of American young people. Special reduced rates have been secured from steamship and railway lines.

An Inside View of the Situation in the Ruhr

BY COLONEL DAVID L. STONE, U. S. A.

Formerly representative of the United States upon the Inter-Allied Rhineland High Commission

As an unofficial observer of the United States upon the Inter-Allied Rhineland High Commission, Colonel Stone had an unequalled opportunity to understand thoroughly the problems involved in the occupation of the Ruhr. The following is a part of an address recently delivered by Colonel Stone at a luncheon tendered to him by the Commission on International Justice and Goodwill of the Federal Council of the Churches:

IN trying to represent the United States upon the Inter-Allied Rhineland High Commission we felt from the outset that it was essential we should understand the peoples with whom we were dealing, what they had been through, how they felt as a result of their experience and what their policies were. The French said to us, in effect, all the way through that they had suffered greatly at the hands of the Germans since 1870. As a result of their experience the French seem to feel and believe absolutely that the Germans are a cruel, savage, relentless people, that they understand nothing but force and that they have been bent upon imposing their will upon France by means of force, whenever they have the opportunity to do so. They (the French) believe that force is Germany's God, that she understands nothing else; they believe that that is the only thing the Germans will respond to and that that is what they must be "fed."

As a result of that belief and that feeling which, of course, comes as a result of their suffering, the French have conducted their policy along the lines of force up to the present time. They are terribly afraid. Believing as they did about Germany, they went into the Peace Conference feeling that certain strong, forceful measures were necessary to curb the Germans and to insure France her protection; however, they gave up and relinquished a number of those strong, forceful measures in which they strongly believed, in the assurance of our President that our country would come in and help them with England, in case of an unprovoked attack by Germany. The French now say that since our people have repudiated that agreement, France is desperately alone; that it is a question with her of "root hog or die" and that they feel the officials of their country would be false to the obligations imposed upon them if now, when they have the chance,

they don't put Germany in such a condition that she can't come back and repeat what she did to them before.

As a result of that feeling and of that fear, it seemed to us two years ago that France had determined upon a policy composed of three phases. The first of those policies was to deprive Germany of all her coal fields by the retention of the Saar mines, which was provided for in the Versailles Treaty; by the attribution of the Upper-Silesian coal fields and mines to Poland, for which a plebiscite was authorized by the Versailles Treaty and which has resulted in these mines being given over to Poland; and by the occupation of the Ruhr mines and the great Ruhr industrial plants. The second was the separation of certain constituent states from Prussia, which was the state that had amalgamated those little federations into the big, powerful German Empire and which the French claim brought all this trouble upon the world. The third part of that policy was in surrounding Germany with a chain of states friendly to France, under obligations to her, economically allied to her and more or less dependent upon her. That chain of states commences with Poland where France has maintained a military mission. The next link is Czechoslovakia where France attempted to do pretty much as she did with Poland. In the Balkan states France has pursued the same policy. Then the French seemed to conceive the idea of hooking up little Austria to Bavaria and making them two more links in the chain. During our occupation there and my experience on the High Commission I have seen the French flirting first with the monarchist and then with the Bolshevik in Bavaria, trying to wean them away from the Prussian Government. Then Bavaria joins on to the Rhineland. France has never given up the idea of a separation of the Rhineland and using it as a buffer

state between herself and Germany. We have discouraged that all the time. We have fought it just as we have a great many other things that we thought unwise and liable to make for trouble instead of peace in the world. We told the French we would like to see the Rhineland separated and be a buffer state between France and Germany if the people would separate willingly, but for France to try to separate by force and incorporate by force these red-blooded, two-fisted people, within her already weakened population, was an insane act. We believed it would be Alsace-Lorraine magnified many, many times over, and we didn't believe the French ought to try it by those means. We could not win them over, however.

The next link in the chain is Belgium. Belgium is almost a colony of France; she feels that she has got to stay by France and so she has been an ally of France all the way through. It is a regular horseshoe that goes around Prussia. Every one of these acts was designed to hog-tie and weaken Prussia and make her impotent. That, as you will see, was nothing in the world but the application of the doctrine of force, diplomacy and secret alliances, the force being directed toward Germany, and the diplomacy and secret alliances being directed toward the members of this chain that I have just described.

The Germans, of course, saw that "right off the bat." It was easy enough for them to see what France had in mind, and their reaction thereto is easy enough to see. It was first manifested in irritation, distrust, suspicion, and then open hatred, as they felt that under this French policy and temporary military superiority, they were to be so crushed that they could never revive as a nation.

In view of what she has just gone through it might seem that France is justified in carrying out a policy of that kind, but the question would have to be asked, "Would it be successful? Would it gain for France her protection which she sought and is still seeking first and above all, and her reparations; or failing in that would it react disastrously on the head of France and all the other countries who are associated with her?"

The experience of those people over there has shown that the doctrine of force when applied even under the most favorable circumstances has reacted disastrously on the heads of the nations committed to that policy. We could not find a better example than Germany today. In 1914 there never was a nation in a

better position to carry out the doctrine of force and get away with it. Germany did for a while, but look at her today. So we have felt that some other way was essential. We felt that France with her temporary military superiority could make Germany suffer very severely, but that it was not to be supposed in the order of human events that a nation as weak as France, living next door and occupying in a hostile method the soil of a great big powerful, two-fisted people, could keep Germany down permanently.

We have sat with the French on the High Commission and the British and the Belgians, and worked with them as allies. We have wanted France to get her protection and a just measure of reparations, but we have differed with her from the first as to the method of accomplishing that end. We have made a distinction between the German people and the Kaiser's junker militaristic group which formerly had control, which used the German people and educated them for the sinister ends that caused her to bring on the war.

In our experience with many people of many races we have never found anybody yet, who wouldn't respond to a policy of fairness and justice and decency. So on that basis, when we got to the Rhine we started in on our policy to see if that were not true. We have conducted our operations there and our occupation on that policy. We tried to make the burden of our occupation as light as possible in every way and to molest the Germans as little as possible and to treat them as I have just described.

The response of the Germans to that policy was almost immediate and sincere. We have even allowed the German courts to try Germans who were charged with offences against our soldiers. In one case a soldier was murdered by a German man and woman. We turned that case over to the German courts; the man and woman were very promptly convicted and taken up to Cologne and executed. We let the Germans sit on our pardon boards to consider the cases of Germans who have been convicted, and their recommendations have always had great weight with the Board. Every time we could do anything for them along the lines of liberality we have given in. They have never yet taken improper advantages of the privileges we have allowed them.

So their response to our policy has convinced us we were on the right track. We have tried to point that out to France and to tell them that the Germans would respond to the same

FEDERAL COUNCIL BULLETIN

policy on their part. In every way we have tried to restrain the French from doing things that we thought were going to react disastrously on France and continue this turmoil and hatred which has been going on.

We have tried not to preach but to show them. We pointed out to France that we thought such a policy if applied to the Germans would cause them to react just as they had with us, that they were not particular who was kind to them, that they appreciated it from one just as much as from another, and that under a policy like that, hatred, which is a passion and has to be fed like any flame, would gradually die out, and that the absence of hatred in the minds of the Germans toward the French people was a better guarantee that France would get her security in the future than all the soldiers, guns and bayonets that all the Allied armies could put on the Rhine.

That has been the policy we have tried to express, and that is the advice we have tried to give the French ever since we have been up there. The French say, "That is all right for you Americans; you have not suffered; you have not lived next to the Germans and you don't know them as we do. We know that that is all altruistic bunk and, in short, it won't work." We have replied, "You may be right, but perhaps also because you have suffered you are so much afraid that you see it entirely through bloody glasses; maybe our view is clearer. Now that they are rid of the Kaiser and the militarists, give them a chance to see if they won't be peaceful members of the Society of Nations. Your security demands it. Our people at home and the people in England are tired of war and of war measures and they are not forever going to be satisfied with this turmoil which your policy is making in Europe. You run a great danger of alienating our people in America as well as the British, whom you have practically alienated already, because when our people come to feel that their trade is suffering vitally, that your policy is keeping us from normal prosperity at home by depriving us of a normal market in Germany and in other countries associated with her, then you are going to lose our sympathy."

Up to the present time they have not seen that. They are convinced that the policy of force is the only one that will be efficacious and will gain for them their protection and the right to live as a nation. The politicians in France have told their people that they need not pay taxes, that Germany owed them money and

would pay it. In the meantime the profits were going out of Germany; there was no doubt about that. The profits of the manufacturers up there were being put into their plants so they could not be liquidated and turned into gold and used for payment of reparations.

Now to come down to the Ruhr venture. That was the logical development and conclusion of this policy of force. A good many of our people ask me if the French went into the Ruhr to acquire territory. They did not. Their mothers and fathers believe that they will have to send their sons to war against Germany very soon as long as France is as alone as she is. They went in there first to get protection and to allay their own fears; also to get such money as they could to bolster up the tottering French financial structure.

France made the mistake of feeling that the Germans would, when once a show of force was made, come to time and that the managers of the big industrial plants there would continue to operate their plants; the miners would stay at their jobs and France would skim the cream off the result of their efforts. Where France was getting about 1,750,000 tons of coal a month on reparations account, now she is not getting anything. She refused to give Germany a moratorium for two to four years but she has now forced an indefinite moratorium on Germany because they have taken it.

France has undertaken a task which is impossible of fulfilment by her. That is about the situation. Economically the thing is bound to be a loss. We know that when two nations engage in a war, both of them will certainly emerge poorer than when they started in because war is a destructive venture and a very costly one. When a war is over the winner always tries to recoup his losses at the expense of the loser, but when, as in this case, the winner is determined upon the payment of the debts by the loser for bolstering up its own financial structure, and by its act has made the loser immeasurably poorer, then it is a "cinch" that both sides are going to lose.

So the situation is not a very happy one. We are inclined to believe that these people will go ahead and bleed each other white and that in the end in their desperation, after they have all gone through enough suffering to make the French more reasonable and the Germans less stiff-necked and more inclined to fulfill their obligations, those people are going to turn to us and say, "For God's sake, help us out of our troubles."

New Light on the American-Japanese Question

AS a result of several months of study in Japan and China, Dr. Sidney L. Gulick, the Secretary of the Federal Council's Commission on International Justice and Goodwill, writes that more than in any recent period a spirit of understanding and goodwill has developed in Japan toward the United States. And the present more favorable atmosphere, he declares, is simply a challenge to more energetic efforts to establish permanent friendly relations. "The problems of the Far East," he writes, "are far from solved. Enlightened leadership in Japan has an important role to play in carrying into concrete expression the spirit of the new arrangements."

"Americans also have their part to perform in reaping the full benefit of the agreements of the Washington Conference. We need to remove suspicions against Japan that for a decade have been sedulously cultivated. We need to interpret her recent years of militaristic development and aggression in the light of Occidental militarism and aggression. We need to help our people to realize that Japanese militarism was the inevitable response to Western militarism. We need also to see that the whole world should now turn a sharp corner; that militarism both in the West and in the East should be given up completely."

"MILITARISM" IN JAPAN

"I get many interesting responses and assurances that Japan wants a warless world. Not a few insist it is America that is setting the pace for armaments; that we are teaching military drill in all our higher schools and instilling military ideals in our young people. Some say that America is today the most militaristic nation; that we are doing these things in spite of the fact that we are the one nation that has no need of developing military force.

"I find in Japan not a little pacifism. Some young men are refusing to take the oath of loyalty on being conscripted, declaring that they will have nothing to do with war. I have heard today of an educational Association that declined to accept a captured German or Russian Cannon for a certain public square, declaring that it was wrong to glorify war and to teach the children to admire soldiers!"

ATTITUDE TOWARD JAPANESE IN AMERICA

"It is difficult for even the best leaders to understand the persistency of the anti-Japanese agitation in America; they say they have done everything that America has asked; they

have stopped the Picture Bride movement; they continue to administer the Gentlemen's Agreement most rigidly; they are not asking for any labor or other immigration to America; they ask only for justice and humanity for their fellow nationals in America. Why does the agitation continue? Does America wish actually to drive out those who are now in America and their American born children?"

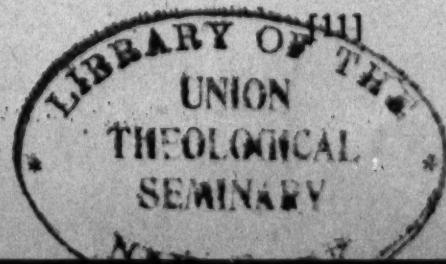


(Courtesy of World Traveler Pub. Co.)
A SCENE IN JAPAN

DR. GULICK'S WORK IN JAPAN

After more than two months in Japan, Dr. Gulick has now returned to China where he will remain until after the meeting of the National Christian Council in May. At present he is in Korea and Manchuria.

During his stay in Japan, Dr. Gulick has visited practically every important city and has delivered 113 addresses to important meetings. Judging from the reports which have come from various quarters, he has been accorded the most extraordinary reception. A correspondent writes, "in every city not only the Christians but also the city officials and business men have been given and received the message of the American churches. It has been most impressive to see the deep interest among the Japanese in the program of the American churches for a warless world."



Important Research Undertakings

"The great indictment to be brought against the church is not that it fails to attempt to awaken the conscience of the individual, but that it often fails to set before the awakened conscience, the facts from which a correct moral purpose may be framed."

The quotation summarizes the need for research by the church.

A most important piece of research in the field of international relations has been inaugurated by the Federal Council's Research Department, in cooperation with the Department of Social Action of the National Catholic Welfare Council and the Social Justice Commission of the Central Conference of American Rabbis. While the churches and many civic organizations have taken a great interest in international questions in the last few years, attention has been focused principally on the political phases of the problem. Little thought has been given to its economic factors. A committee on Economic Factors in International Relations, officially representing these three religious organizations, will gather information concerning the economic questions entering into the determination of foreign policy on the part of the great nations of the earth. It will promote intensive inquiries on the part of special groups; and gather source material directly, and analyze and evaluate it.

A conference committee of about twenty-five members is maintained, to which will be referred

for discussion and evaluation materials gathered under the direction of a smaller executive committee. The chairman of the general conference committee is Rev. Samuel Z. Batten of Philadelphia, and the chairman of the executive committee, Professor Carlton J. H. Hayes of Columbia University. The director of research will be Miss Margaret Alexander, whose work as editor of the International Conciliation Series under the Carnegie Endowment is well known. The other members of the smaller committee are Rev. John A. Ryan of Washington, D. C., Rabbi Ephraim Frisch of New York, and Rev. F. E. Johnson, who is secretary.

The Research Department has also undertaken recently, with similar cooperation on the part of the Catholic and Jewish groups, to canvass the extent of seven-day labor in the United States. Thus far it appears to be a much neglected subject. There seems to be a general impression that there is a good deal of seven-day labor, but few statistics have been gathered and it appears that no one is consistently at work on the problem.

The unique and notable service rendered by the "Information Service," now published weekly (\$2.50 per year), on contemporary social questions in the light of Christian principles is the subject of much encouraging comment. The thoroughgoing analysis of the recent decision of the Supreme Court on the minimum wage in the issue for April 14 is an illustration of the type of work which is being done.

How Commission on Evangelism Serves the Churches

VERY gratifying reports have been received concerning the use of the Holy Week of Prayer Program and "The Fellowship of Prayer" for the Lenten period. Young People's Societies, Missionary Societies and Men's Leagues have adopted them and say they were a splendid help in the development of the devotional spirit. "The Call to Prayer" issued for Holy Week was especially helpful. In Bloomington, Ill., the leading newspaper published a full page advertisement, reprinting it in full, paid for by forty-five business men.

Early in March, Dr. Goodell addressed the Pennsylvania State Federation of Organized Bible Classes at Harrisburg. He spent ten

days with the United Churches of Bridgeport, Conn. Holy Week was spent in Richmond, Va., speaking each day under the auspices of the Y. M. C. A. and in cooperation with the pastors of the city. He also addressed the students and faculty of Richmond College, and the students and faculty of Union Theological School and a Training School for Religious Workers, both under the auspices of the Presbyterian Church, South. The Governor of the State declared that the meetings had impressed the city more deeply than any he had known. On April 8th, Dr. Goodell began a series of meetings in connection with the Churches of Athens, Ga., and the University of Georgia.

Distinguished Messenger from the Evangelical Churches in Europe

THE European church situation, especially in Central Europe, has become so acutely critical, that the Central Bureau for Relief of Evangelical Churches in Europe is following up its general appeal to the evangelical churches all over the world by sending its Secretary, Dr. Adolf Keller, to bring to the attention of American Protestants, in a concrete and personal way, the results of the survey of church conditions in Europe, which has been made under his direction. He will endeavor to arouse the American Churches to take definite action in support of the relief plans of the Bureau, and incidentally will renew the many friendly contacts which he made on his previous visit to this country.

The Central Bureau, which was recently established at Zurich, Switzerland, with the aid and cooperation of the American Churches, has completed its initial work of organization, and is now ready to begin the great task which is its primary aim and purpose—the coordination of relief work in behalf of the stricken Protestant Churches throughout Europe, and the collection and administration of funds to maintain this relief work. Generous aid has come from denominations and individuals for the suffering churches abroad, but this help has not penetrated into large sections of Europe where the indigenous churches have no relationship with corresponding denominations over here. Single institutions have sent agents over here and have obtained support for their work while others, too poor even to pay the expenses of such messengers, have been forced to close their doors when a more equitable distribution of the donated funds might perhaps have tided them over.

The organizers and sponsors of the Central Bureau have been much encouraged by the generous response met with in Europe in those countries which are in a position to help in the staggering task of bringing relief to the strick-

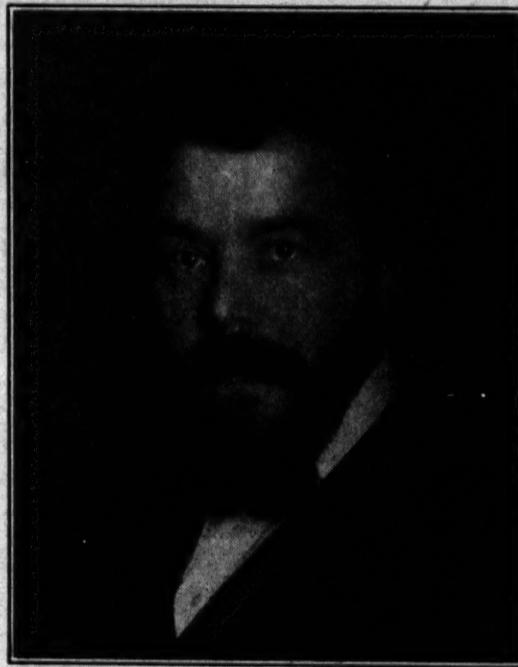
en areas. Denmark, Norway, Switzerland and Holland have come forward in support of this centralized movement to grapple with the whole situation, and Sweden, through Archbishop Soederblom, has also pledged its aid. The comprehensiveness of the idea underlying the establishment of this central relief agency seems to have caught the imagination of people over there in a very remarkable way. Expressions of goodwill and offers of practical aid have come from many quarters; even from some of the suffering churches themselves letters have come promising such material help as their scanty means may allow, in order to succor those in distress still more acute than their own.

DR. KELLER WELL KNOWN IN AMERICA

No better man imaginable could have been selected by the Executive Committee to present its message to the Churches of America than Dr. Keller. He was from the very beginning one of the moving spirits in outlining the project of the Central Bureau and has been untiring in his efforts to get it

on a working basis. And with all the tremendous amount of work involved in these preliminaries, he has had to attend to the multitudinous details involved in his pastorate at the historic old St. Peter's Church of Zurich. Not only is he one of the few outstanding leaders of European Protestantism in a position to see the problems of the evangelical churches as a whole, but he is also one of the few who have a thorough grasp and sympathetic understanding of our American churches—their history, composition, institutions, and peculiar problems. His book on this subject, "Dynamis," is the first thorough-going presentation of American church life as seen from the point of view of a European.

Dr. Keller arrived in New York at the end of April and will remain until the first week of July. His itinerary will take him to the Pacific Coast and Canada.



REV. ADOLF KELLER

Securing Correlation of Educational Programs

A HUMAN being clad in garments manufactured by a score of different designers and outfitters, each working independently and without reference to or knowledge of the styles followed by his collaborators, would be a grotesque object indeed. Yet this is almost literally true concerning the manner in which the Churches provide the furnishing of ideas, motives, activities and attitudes which constitute its program of religious education. In addition to the denominational Sunday School Boards, nearly a score of other agencies—interdenominational, non-denominational, or of a general social character—and all unrelated, participate in the construction of some part of the program of instruction and training, through the Sunday School, week-day church school, vacation school, mission study class, scout or campfire organization or some other local group. As a result the *child*, who is the object of all the teaching, is pulled hither and thither by various programs, all competing for his time and attention and none asking just where it meets his needs with reference to what the other programs are providing. There is nevertheless a deplorable waste and much lost motion and uncertainty of aim.

The various agencies concerned, no less than pastors of local churches, are all too conscious of this embarrassment. A preliminary conference was held two years ago at Garden City, L. I., to study the situation. A second conference is in session as this BULLETIN goes to press, May 2-4, to concentrate attention especially upon the programs provided for the age group, from 12 to 17 years. Seven distinct types of program are to be considered and as many kinds of educational agency have been asked to submit statements regarding the distinctive contributions which they severally make toward a complete program of religious education for boys and girls during these years. The resulting programs are to be examined in the light of experience in their use, the different attempts at unification and correlation will be described, the whole problem will be analyzed from the point of view of the local church and local community, and a findings committee will submit suggestions looking toward an improvement of the existing situation.

The interest in the conference has been enthusiastic and there is keen anticipation that

the discussion may yield some very practical and permanent results.

The agencies participating include the following:

The denominational Sunday-school boards, the International Sunday School Council of Religious Education, the International Sunday School Lesson Committee, the Council of Church Boards, the Interdenominational Young People's Commission, the Missionary Education Movement with its constituent boards, the Young People's Missionary Movement, the Young Men's Christian Association through its Boys' Department, the Y. W. C. A. through the Girl Reserve Movement, the Daily Vacation Bible School, the Week-day Schools of Religious Education, the Boy Scouts of America, the Girl Scouts, the Camp Fire Girls, and the agencies for research in religious education.

The Conference is called by the continuation committee of the Garden City Conference. A special committee, consisting of Rev. Frank K. Sanders, Chairman, J. L. Alexander, Harrison S. Elliott, Miss Margaret Burton, Robert L. Kelly, S. M. Cavert and B. S. Winchester as secretary, has had charge of the program and other necessary arrangements. Prof. Luther A. Weigle, of the Yale Divinity School and the International Sunday School Lesson Committee, and Dr. Hugh Magill, General Secretary of the International Sunday-School Council of Religious Education, will preside.

The complete program is as follows:

Wednesday, May 2, 7:45 P. M.

Essential Elements in a Complete Program of Religious Education for Ages 12-17.

What Elements are essential? How are they related to each other?

Open discussion—led by Professor Harrison Elliott, of the Union Theological Seminary.

Thursday, May 3, 9:30 A. M.

The Distinctive Contributions now being Made by the Various Agencies Toward a Complete Program of Religious Education for Ages 12-17.

1. By the Sunday School Agencies, denominational and interdenominational. Dr. H. H. Meyer, Editor, Methodist Episcopal Sunday School Publication.

2. By the Agencies for Missionary Education. Rev. H. W. Gates, of the Congregational Education Society.

3. By the Young People's Societies. Mr. E. P. Gates, Secretary of the Interdenominational Young People's Commission.

4. By the Christian Associations: Y. M. C. A., Mr. A. B. Gregg, Boys Work, Secretary; International Committee: Y. W. C. A., Miss Etha Louise Buchanan, Girl Reserve Movement, Y. W. C. A.

5. By the Allied Agencies: Scouts, Camp Fire Girls, etc., Prof. Edward P. St. John, Auburn Theological Seminary.
6. By agencies for Week-day and Vacation Schools, Rev. E. L. Shaver, Director of Survey of Week-day Education for the Religious Education Association, in 1921-2.

Thursday, May 3, 2 P. M.

Experience in the Use of Programs Provided by the Various Agencies working independently.

1. Experience of the Local Church, Rev. Claris E. Silcox, Church in the Gardens, Forest Hills, L. I.
Rev. C. I. Hellstrom, First Presbyterian Church, East Orange, N. J.
2. Experience in the Community at Large.
Prof. Arthur L. Swift, Union Theological Seminary.
3. Present Programs as a Basis for College Work in Religious Education.
Dr. Robert L. Kelly, Council of Church Boards of Education.

Thursday, May 3, 7:45 P. M.

Experiments in the Attempt to Secure Correlation of Programs.

1. By Denominational Agencies, Rev. Edward Sargent, Episcopal Board of Religious Education.
Rev. W. A. Squires, Presbyterian Board of Publication and Sabbath School Work.
2. By an Interdenominational Agency.
The International Sunday School Lesson Committee, Prof. W. C. Bower, Chairman, Subcommittee of International Sunday School Lesson Committee on Curriculum of Religious Education.

Friday, May 4, 9:30 A. M.

The Problem of Correlation Analyzed and Formulated.

1. From the Point of View of the Local Church, Rev. B. S. Winchester, Fairfield, Conn.
2. From the Point of View of the Community, Miss Mabel E. Stone, Girls Friendly Society.

What Army Chaplains Can Do for Peace

By MAJOR-GENERAL JOHN F. O'RYAN

(*Part of an address delivered by the former commander of the Twenty-seventh Division at a conference of Chaplains convened by the Federal Council on February 8.*)

WITH all reasonable proposals for national defense most good citizens are agreed and that any process of disarmament must be mutual and nearly simultaneous among the leading nations is obvious.

These problems await the solution of the real one, the creation and acceptance of methods and machinery for the settlement of international differences and the provision for international adjustment of social, economic and political requirements of a national character.

The army in its three component parts, Regular, Reserve and National Guard, is composed, in its official personnel, of men highly equipped in education, training, discipline and experience for helping in this task. No men of our body politic know more about the question than they, not only of the conduct and results of war, but of its fundamental causes.

Just as the physician, when not engaged in curing disease, studies to prevent it, and as the ministers give their time not only to reforming men when they have gone wrong, but in seeking to prevent them from going wrong, just as the police are to keep the peace and not only to club peace-breakers, and the fire department to prevent fires as well as to put them out, so

the officers of the army, in time of peace, may well give their study to the task of keeping peace.

And it seems to me this might well be a special concern in which the chaplains could engage. While other officers of the army know more about certain causes, the chaplains are specialists, or ought to be, in the underlying moral causes of war.

One reason for discontent with the army is the feeling that armies and armaments pursue a course tending to create war by creating the War spirit. If this fear were eliminated the people would regard the army in a different light. They do not like to feel that the brains of their officers are given entirely to creating new implements and inventing solely destructive devices, for war, however necessary this may be.

I do not think that the proposal I have made would imperil the army as a fighting machine, when needed for that purpose, for the best fighters are usually men of the most restraint and men who hold their fists in abeyance as a last resort, when all other methods fail.

I submit this suggestion to the chaplains. I believe it is not only in the interest of humanity but in the interest of the Army itself.

The Christian Church and the League of Nations

By LORD ROBERT CECIL

(A notable address delivered by a distinguished visitor to America at a luncheon tendered to him by the Commission on International Justice and Goodwill of the Federal Council of the Churches, April 3, 1923.)

I AM most gratified to be received by representatives of the Churches and to have an opportunity of saying a few words upon a subject which is of interest to us all.

In my country there is no body of men who have been of greater service to the League of Nations than the representatives of the Protestant Churches. In the work that I have been trying to do in my own country, I owe a deep debt of gratitude to the churches, and I doubt not that you will also play your part in the great cause of international peace, which surely is the cause of our religion. Surely a religion which rests the whole of its moral precepts on love, which declares that the chief of all virtues, must find itself hostile to the practice of war as the encourager of hate.

The ministers of all Christian churches preach love and brotherhood amongst men. Love and Brotherhood—those are the foundations of any scheme for establishing peace amongst the nations of the world.

The League of Nations has as its very first words of the Covenant—"by promoting international cooperation." Those are the first words it sets out. The rest is the whole scheme of bringing the nations closer together, teaching them to cooperate with one another, teaching them that they are parts one of another.

It is a definite, conscious and deliberate application of the precepts of the Sermon on the Mount to the relations of the nations of the world.

THE ATTITUDE OF THE CHURCH

There are only two grounds on which it might be said that the Christian Church ought not to take an active part in promoting, I don't say this particular scheme of the League of Nations (that, of course, is a matter of debate) but a scheme which is going consciously and directly to work for a closer union of the nations of the world and the elimination of war as a means of determining international disputes.

The first of those grounds is a doctrine which found great support in Germany before the War. I don't know whether it finds any support in this country. It finds a little, though very little, in my own. That is, that the

moral law which applies to individuals doesn't apply to nations. The argument is put in several ways, but it is something like this: The nations—Germany, France, England, America—are mere abstractions. What you mean is the executive power of the nations—the people who determine the action of the nations, the minister, president, king or whoever he may be. And the argument goes on in this kind of way: The duty of the executive power is only to its own people; it can't be generous, or even just, at the expense of its own people. It has a trust from them to carry on their affairs to the best of its power, and it is a poor form of morality which, in the guise of generosity toward other people's interests, sacrifices those interests which have been confided to its care.

That is the more subtle way of putting the contention. The Germans put it much more brutally and clearly. They merely said that the only rule or law that governed nations was the law of strength and might; that the state was essentially a non-moral entity.

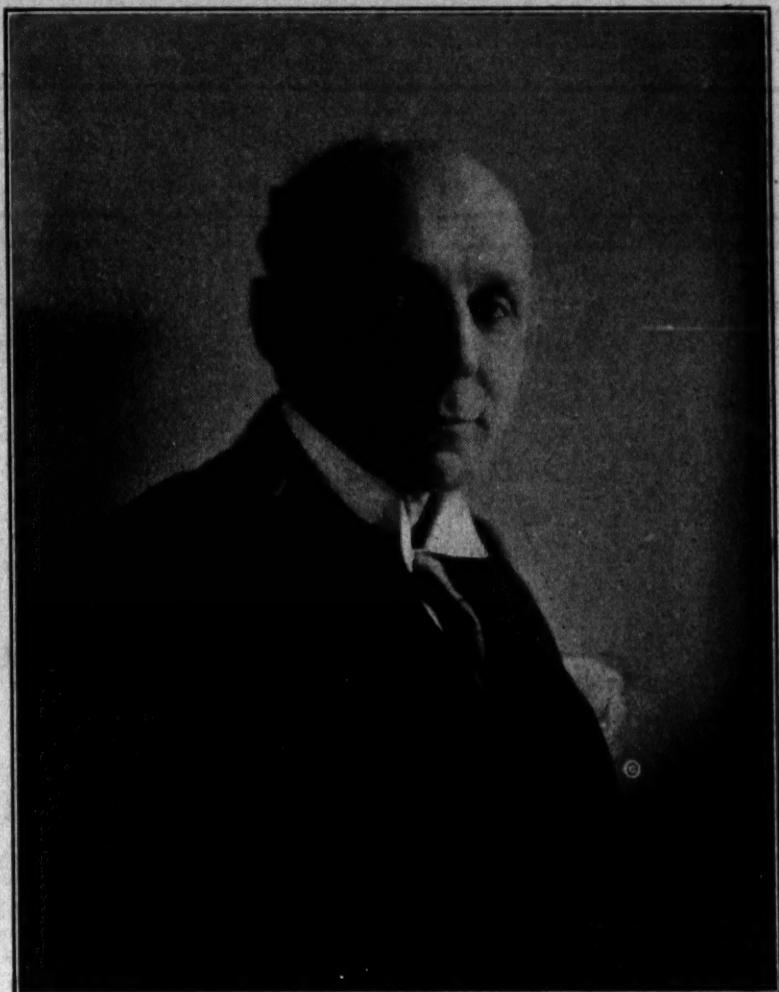
Whichever way you put it, I do not deny that you may confuse yourself with a number of subtle arguments in favor of such a doctrine; but I believe that in point of practice, no decent human being would ever wish the government of his country to be carried on in defiance of moral law. I believe, as a matter of actual fact, that it would not be even advantageous for the government of a country to attempt such a policy. I believe it would lead them straight to disaster.

But for my part, I am content to rest my complete repudiation of any such doctrine on what appears to me to be the whole teaching of the Bible. It seems to me that the whole of the history which we read has been written in vain unless we are taught this great national truth that a nation that despises and rejects the law of God, will inevitably be punished for it by destruction from the face of the earth. That appears to me to be the absolute truth, and if that is so no Christian teacher can consistently contend that a State is not amenable to the moral law.

The only argument that is left to him is this: He may say, "Well, I grant that peace is a great Christian object, I grant that the moral law does apply to international relations, I grant that it is part of my duty to preach and work for the application of that moral law to the doings of the government in my own country; but this particular scheme that you suggest will not be of practical advantage to peace and therefore I am not bound to support it; indeed, if I take any action at all I am bound to oppose it as a fraudulent proposal."

WHAT THE LEAGUE HAS DONE

I am not going to weary you with a long dissertation as to the constitution and working of the League of Nations, but I do think that any impartial person who examines the record of what it has done since it came into existence three years ago must concede, that it has in fact promoted peace in a most essential manner on more than one occasion and in more than one country; that it has promoted international cooperation and international good understanding; that it has increased the happiness (as far as material prosperity can increase happiness) of many millions of human beings; that it has promoted the destruction of great social evils and that, as a matter of actual historic evidential fact, you do find flourishing at Geneva, and in what has been well called the atmosphere of Geneva, a new spirit of international brotherhood and friendliness, a new spirit limiting the fierceness of national fear, and setting up the duty of every national, not only to his own nation but to humanity at large. And I say that if you find that spirit existing, if you see these achievements actually made, then you have no right to say that the League of Nations is ineffective. You are bound to say, if you are an honest and clear-sighted man or woman, "Here is a good thing;



LORD ROBERT CECIL

it may be improved, cultivated and made to grow into a solid tree. But the plant is a sound one, it is well planted, and it is our duty to tend it and cultivate it and improve it, but by no means either to neglect or to destroy it."

WHAT THE CHURCHES ALONE CAN CONTRIBUTE

I want to add one other thing: The Covenant of the League of Nations is a piece of international machinery and it is nothing more; it can be nothing more. It is a framework into which may be fitted the new spirit of which I have spoken, and in which that spirit may grow. It may prove of great value to the world; it may, after a feeble or brief existence, perish. Whether it is to be of permanent value or not, depends, as it seems to me, entirely on the spirit which is to guide it.

The last Assembly at Geneva began with a great service in the Cathedral there, lent for the purpose, in which the Archbishop of Canterbury preached a very remarkable sermon advocating the principles of the League and dwelling on the importance, the vast and overwhelming importance, of the leaders of religious thought in relation to the League. He said it was their part to give a soul to the League.

That is true. If the League is left merely as an ingenious piece of international mechanism, designed to prevent nations from cutting one another's throats and perhaps to encourage nations to work together, it may be of some value—indeed, I hope it will, even so—but it will never do that which is essential if you are to establish peace in the world, namely, change the spirit of those who have in their hands the direction of the government of the nations.

For that we must look to the religious forces of the world. They and they alone can accomplish that. And it is therefore, to my mind, not only of enormous importance in each na-

tion that the religious leaders should for the benefit of the national conscience be forward in supporting this great movement, but it is essential for the success of the movement itself. It is essential, if it is to have the strength and the courage and the spirit to discharge the great duties and functions which are laid upon it, it is essential that we should sanctify its action by linking it closer with the faith which we profess, and for that purpose we must appeal to the Churches of Christ throughout the world, for it is only they who can give that gift to suffering humanity.

What Should the Church Do About Anti-Semitism?

THE prevalence of the spirit of anti-semitism has prompted the Federal Council of the Churches to appoint a special committee to study the question from the standpoint of the Christian Church, and to recommend steps which could be taken to bring about a better situation.

It is not expected that any official statement will be made in the immediate future, as the whole subject is to be studied with care. The creation of the committee is the outgrowth of several informal conferences which have been held in New York between a group of Christian ministers, who are especially interested in the work of the Home Missions Council, and a group of Jewish rabbis.

As a first step in the study of the question, Mr. Edward A. Filene, a distinguished merchant and philanthropist of Boston, was invited to address the Administrative Committee of the Federal Council at its March meeting concerning the problem of anti-semitism as it appears to the Jewish people. He spoke in part as follows:

"No immediate and complete cure of anti-semitism is to be expected. The important thing is that we shall recognize that such prejudice and outbreaks are not only without valid basis and that they live and flourish from appeals to passion, irrationality, and to class and religious prejudice, but also that to allow them to go unchallenged is destructive to the faith of those who are laboring gradually to bring in the Kingdom of righteousness, love and justice.

"The organization that stands most definitely for such a program of righteousness, love and justice is the Christian Church. To see in perspective what the duty of the church is in the premise, it is necessary only to imagine the verdict of an historian who one hundred years from now might read the principles of the social programs of the churches today, and then find them silent while this great injus-

tice against the Jewish people is being perpetrated, and the Christian principles of mercy, brotherly love and justice are being violated.

"For this and like reasons, it seems to me that the Federal Council, which is the competent spokesman for the Christian churches, should take as definite a stand on this matter as it has done on those of social and international justice.

"The Federal Council, I believe, should put all its knowledge, faith and sense of justice into a ringing statement that would be read from the pulpits all over the country, and that through the influence of ministers and Christian laymen will be printed in newspapers everywhere. Such a statement could help to (a) bring about a clear understanding of the facts; (b) be a powerful aid in conquering the world-old prejudice that is threatening to interfere with our peace and to prevent any constructive programs of social justice; (c) get attention in Europe and be influential in stopping pogroms and attacks on the helpless Jews of Europe; (d) help to cure those racial and religious prejudices here and throughout the world that must be overcome before peace, justice and stability can dominate the world internationally."

Promotional Agencies Hold Spring Meeting

THE promotional agencies of the various denominations held their spring meeting in Baltimore April 24th to 26th. Two sessions of the promotional secretaries, representing fifteen denominations, were held at which the following themes were discussed:

The Present Financial Status of the Various Denominations—Discussion opened by Rev. Warren H. Denison, of the Forward Movement of the Christian Church.

The Present Attitude of the Rank and File of the Churches Toward Promotional Work—Discussion opened by Rev. S. S. Hough, of the Board of Administration of the United Brethren in Christ.

The Future Plans of the various Promotional Organizations—Discussion opened by Rev. H. Vieth, of the Forward Movement of the Evangelical Synod.

Dr. W. R. Patterson, comptroller of the New Era Movement of the Presbyterian Church in the U. S. A., was the chairman.

After thoroughgoing discussion a series of findings was adopted dealing with the whole problem of promotional work. These findings will be published in the next BULLETIN.

It was agreed to hold the next conference of the Promotional Secretaries at Dayton, Ohio, some time in November.

CONFERENCE OF PASTORS

In connection with the meeting of the Promotional Secretaries, a two-days' conference of pastors was held in Baltimore on the theme: The Local Church Promoting the Full Christian Program. The local conference was arranged by the Baltimore Federation of Churches and the sessions held in the Mt. Vernon Place Methodist Episcopal Church.

The sessions of the Promotional Conference dealt with the following themes:

The Local Church Recruiting for Christian Life Service.

The Local Church as Teacher of the Principles of Stewardship.

How to Organize the Finances of the Local Church.

The Local Church Securing better Publicity for its Message and its Work.

Organizing an adequate Program of Missionary Education in the Local Church.

Among those who led in these discussions were Mr. F. P. Turner, of the Foreign Mis-

sions Conference of North America; Mr. R. A. Doan, of Akron, Ohio; Rev. W. E. Lampe, of the Board of Foreign Missions of the Reformed Church in the U. S.; Rev. J. W. Heininger, of the Forward Movement of the Evangelical Church; Rev. W. H. Foulkes, of the Presbyterian New Era Movement; Rev. M. E. Melvin, of the Presbyterian Church in U. S., South; Rev. M. W. Ehnes, Treasurer, Methodist Episcopal Committee on Conservation and Advance; Mr. Charles H. Baker, Treasurer, Congregational Home Missionary Society; Mr. W. R. Patterson, Comptroller of the New Era Movement; Miss Daisy June Trout, of the United Christian Missionary Society; Mrs. L. J. C. Bishop, of the Baptist Board of Promotion; Rev. A. J. Weeks, Editorial Secretary, Methodist Episcopal Church, South; Rev. R. F. Gibson, Department of Publicity, National Council of the Episcopal Church; Mr. H. H. Smith, of the Presbyterian Department of Publicity; Rev. H. E. Luccock, of the Methodist Episcopal Department of Publicity; Rev. A. V. Casselman, of the Department of Missionary Education, Reformed Church in U. S.; Rev. W. A. Hill, of the Department of Missionary Education, Northern Baptist Convention; Rev. Thomas C. Pollock, of the Oak Park United Presbyterian Church, Philadelphia; Mr. G. W. Hobbs, Sunday Editor of the Baltimore Sun, and Mr. Arthur E. Hungerford, Rev. O. C. S. Wallace, and Mr. Joshua Levering, of Baltimore.

PUBLIC MEETINGS

Two public meetings were held. At the first the speakers were Bishop W. F. McDowell, on the theme, "The Call of Christ to Personal Discipleship;" and Dr. Cornelius Woelfkin, Minister of the Park Avenue Baptist Church, New York, on the theme, "The Message of Christ for the World Today." At the second public meeting Mr. Fred B. Smith spoke upon "Making America Christian for the Service of the World," and Dr. Adolph Keller, of Zurich, Switzerland, who had just arrived in this country, spoke briefly upon the questions confronting the Protestant Churches in Europe.

The conference of the local pastors, while not well attended, illustrated the possibilities of effective cooperation in the promotional work of the churches.

How Churches Co-operate in Serving the Community

THE annual meeting of the Executive Secretaries of the Federations and Councils of Churches will be held in Columbus, Ohio, May 28th to June 1st. This is the third annual session, bringing together the executives of the fifty Local and State Councils of Churches which have central offices and employed staffs.

PRE-EASTER EVANGELISM

Evidence already obtainable indicates that the work of the local Councils of Churches in community-wide evangelism during the pre-Easter period has met with an almost unparalleled success. In St. Louis, Kansas City, Boston, Cleveland, Indianapolis, Detroit and various other cities down-town evangelistic services were held at the noon hour in one of the leading theatres, with outstanding speakers, who have drawn great audiences day after day during several weeks of the Lenten period.

In Kansas City the Council of Churches arranged to have a sermon by one of the leading pastors broadcasted over the radio of the Kansas City Star every night for two weeks preceding Easter. In the same city a total of 245 inches of space was given by two Kansas City papers to the pre-Easter united work of the churches. In Chicago the Church Federation for five weeks carried on a series of meetings in a large theatre in the heart of the loop at which Dr. S. D. Gordon spoke daily. More than 35,000 people attended the services. The Chicago Federation is now arranging for its fourth annual conference on out-door preaching with which it has experimented considerably during the summer for several years.

STRENGTHENING RELIGIOUS EDUCATION

In Rochester, N. Y., a Daily Vacation Bible School Institute was held April 9th to 11th under the auspices of the Federation of

Churches for the purpose of training those who are to teach in the various vacation schools of the city during the coming season.

In Youngstown, Ohio, a school of religion has been carried on for seventeen weeks, under the joint auspices of the Federated Churches and the Y. M. C. A.

STATE-WIDE EFFORT FOR PEACE

The Ohio Council of Churches has taken the leadership in planning a state-wide movement in the churches in behalf of the Christian international relations. More than thirty cities and counties in the state have asked for conferences on the subject. The cooperation of the Church Peace Union and the Federal Council of the Churches relates the Ohio plan to the national movement.

HELPING THE RURAL CHURCH

The third annual summer school for town and county pastors will be held at the Ohio State University June 18th to July 5th. The program is worked out by the State University and the Ohio Council of Churches cooperatively.

PROGRESS IN NEW YORK STATE

An effort is now being made to organize a New York State Council of Churches. The Presbyterians, the Baptists and the Christians have already agreed to accept their quotas for a \$10,000 budget.

Harry N. Holmes, Secretary Elect

THE Commission on Councils of Churches takes great satisfaction in announcing that Mr. Harry N. Holmes of London has accepted a call to become one of its Secretaries. He will give special attention to developing Christian cooperation in the smaller cities.

Mr. Holmes is a native of Australia, having first entered Christian work there about twenty

years ago. But he is essentially an American, having spent several years in connection with the work of the Young Men's Christian Associations here. He was also one of the active leaders of the "Men and Religion Forward Movement" in 1911-1912 and was associated with Mr. Fred B. Smith in a campaign upon that message which took them around the world in 1913. Mr. Holmes at that time became in-

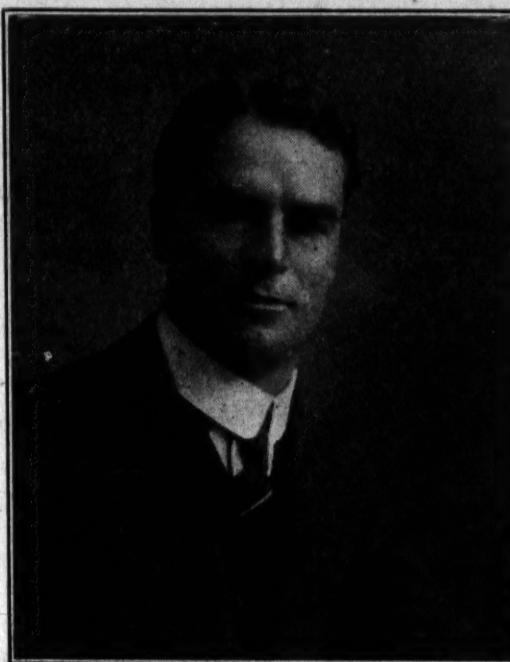
tensely interested in the Cooperative Church program as applied to community life.

At the outbreak of the war he entered the service of the Young Men's Christian Association, in connection with the British National Council, and was in charge of their work in France and Belgium. During that period, he came to the United States and married a Dayton, Ohio, girl and in returning to Europe in April, 1918, was on a ship which was submarine and sunk in eleven minutes. His service throughout the war was accompanied by intense scenes of the most active areas of the battle front.

Mr. Holmes' Christian work in America has carried him into practically every State of the Union and he enjoys a wide acquaintance among leaders throughout the Country.

He will be associated with Dr. Guild in the general work of the Commission, but will be particularly related to the extension of the federation

ideals into the wider unoccupied field of cities, towns and communities where the Council's work has not been made very effective. While local Church Councils are now in operation in most of the larger cities, as well as State Councils in several states, it is realized that these represent only a fraction of the total population of the country. The officers of the Commission have been led to believe that the heart of the federated problem of the Christian Churches is in the great number of average sized towns and in the smaller communities. There is also increasing evidence of a very strong impulse in these communities for some simple form of organization by which the Churches and the various Christian societies may be led to unite in those forms of service which involve the welfare of the whole community. Mr. Holmes will seek to develop the principles and methods by which this field may be occupied.



HARRY N. HOLMES

Success in United Publicity

WHAT can be done to secure a wider public hearing for the Church and its work when the question of publicity is approached, not from the standpoint of a single denomination but from that of the Christian forces of the country as a whole, is effectively illustrated by the phenomenal attention which has been attracted by a single recent release to the religious press by the Federal Council. The release in question concerned the remarkable figures about the gain in church membership issued by the Federal Council at Easter time. Statements concerning the growth of a single denomination have hitherto received only slight attention from the daily press. This article showed that the religious forces of the country had gained more than a million new members during the past year, and now include in their total membership nearly

forty-seven and a half million. It was printed as nearly a full column story in hundreds of the leading papers all over the country. Indeed, the important journals which did not carry the story seem to have been few.

More important than this has been the significant editorial comment which the release has occasioned. More than a score of editorials from the greatest metropolitan dailies have come to the Federal Council Office on this subject, in addition to others in lesser publications. Included in the papers which carried leading editorials on the subject were the *New York Times*, *New York Tribune*, *New York Globe*, *Philadelphia Bulletin*, *St. Louis Globe Democrat*, *Dayton News*, *Charleston Mail*, *Baltimore Sun*, *Columbus Dispatch*, *Minneapolis Tribune*, *Jersey City Journal*, *Buffalo Enquirer*, *Augusta Chronicle*, *Rochester American*.

American Christians Help to Preserve Holy Places

AN American Committee on the Preservation of the Sacred Places in the Holy Land has recently been formed. This movement is undertaken because of the emergency which, due largely to the disastrous effects of the War, threatens the Holy Places and the many other sites of scriptural interest and Christian reverence. Right Rev. William T. Manning and Rev. Charles S. Macfarland are co-chairmen. The membership of the committee include representatives of most of the important churches of America.

Around the Patriarch of Jerusalem, Eastern Orthodox Church, there grew up, centuries ago, the Brotherhood of the Holy Sepulchre. The Christian world of today owes an inexpressible debt to this church and brotherhood for their preservation of the shrines of the Christian faith through the centuries of the early church, the Dark Ages, the Crusades and since, down to our day.

Now, not only is this one of the most venerable and historic institutions of organized Christianity, threatened with practical extinction, but there is grave danger that the places made sacred by our Lord's ministry on earth may gradually fall into neglect, exclusion or exploitation at the hands of those who would make money out of tourists and devout pilgrims at so much a head.

The Western Church until now never has had any direct share in the responsibility of preserving these sacred places, to which the hearts of Western Christians are as devotedly attached as those of Christians anywhere. With the same feelings which inspired the Crusaders of the Middle Ages men and women of the American churches should now rejoice in the privilege both of assuming a share in that responsibility and of giving a practical manifestation of brotherhood toward the Eastern Church.

The situation which calls for our help is that the Patriarchate of Jerusalem has become so heavily involved in debt that legal proceedings which will seriously cripple the church by taking away a large part of its holdings, thus leaving it with very little income, cannot be held off much longer. It is another one of the endlessly sorrowful and costly consequences of the war. Although there are only about one hundred churches in the Patriarchate of Jeru-

salem it has had a proud position among Christian communions not only for its immemorial custody of the shrines, but also for its diversified and practical institutional activities, comprising grade and high schools, orphanages and hospitals, monasteries and hospices, and a theological seminary. The cost of all this work was utterly beyond the resources of the Patriarchate. It was met partly by the offerings of pilgrims and partly by the income from property of different kinds given to the Patriarchate by donors in many lands in the Near East, both within and without its own communion. The War stopped all pilgrimages; it has cut off all income from property holdings in Russia, which were large; it has greatly reduced revenue from property located elsewhere; and has depreciated the purchasing power of such funds as were available. Since the church is the agency to which peoples in the East look for all charity and relief, the Patriarchate of Jerusalem, ever since 1914, has had its hands full of such work, and to pay for it has had to go deeper into debt. Today it is literally in the hands of receivers in bankruptcy, its business affairs being administered at present by a government commission of liquidation and control, which for the time being stands between the Patriarchate and its creditors.

It is unnecessary to go into details of what would happen to the Holy Sepulchre, Church of the Nativity, Church of the Crucifixion, and the other sacred places of the Holy Land, if we allow their ancient custodian to be haled into court. The final result would shock the Christian world not only of our generation but of all who come after us.

In this enterprise the Patriarchate of Jerusalem is represented by two commissioners, sent to us for this special purpose; Archbishop Pantaleimon Athanasiades of Neapolis (ancient Shechem), and Mr. Shibley Jamal, a leading Syrian educator who is a communicant of the Anglican church of Jerusalem.

The first national conference of Community Church workers will be held May 22-24 at Beverly Hills Union Church, Chicago. The gathering is of special significance as indicating the development of the Community Church.

Panama and Protestantism

Recent Visitors Record Their Observations

By REV. W. E. GILROY
Editor, The Congregationalist

THREE are few places where from almost every standpoint duty and opportunity alike confront the Christian churches of America as they do today in the Panama Canal Zone and in the adjacent territory.

The visitor to the Zone is impressed with two things above all others. On the one hand is the crucial and unusual situation of thousands of Americans isolated for longer or shorter periods from the normal life of the homeland, in a tropical environment, where, in spite of all that science and sanitation have accomplished the moral and spiritual tendencies are mainly downward; and on the other hand are the many evidences of the magnificent way in which Christian men and women of the Canal Zone are battling with these dangerous tendencies.

With excellent vision and fine spirit groups of Christians formerly associated with various denominations have decided to work upon a Union-Protestant basis. They do not want sectarianism and division in this small section and under these trying conditions.

These great ends, it seems to me, worthy support of the Union Protestant enterprise in the Panama Canal Zone, may hope to accomplish:

1. The maintenance of wholesome Christian influences for members of American churches who, with their families, are permanently located on the Canal, and at the same time serve the larger constituency of those whose stay is more transitory but who live around the Zone long enough to be permanently influenced for good or evil.

2. The building up of moral safeguards and spiritual influences where thousands of American soldiers and sailors will always be located, and where all the allurements of evil are flagrant.

3. Set in an environment where Romanism has meant superstition and ignorance some worthy example of what Protestant Christianity can effect. It is a strategic missionary opportunity.

4. Set alongside the Canal, which is the most unique monument to American genius for organization and for the conquest of difficulties, some worthy expression of the genius of American religion.

By REV. DAVID G. WYLIE, LL.D.
Sec'y, Presbyterian Board of Church Erection

IN the Panama Canal Zone, a strip of territory ten miles wide and fifty miles long, there are 10,000 American soldiers. The population is practically one hundred per cent American.

The moral conditions in the Zone are good. Just across the street, in Colon, on the Atlantic side, and in Panama City, on the Pacific side, the moral conditions are bad.

In March the Atlantic fleet passed through the Canal and united with the Pacific fleet. The brothels, saloons and gambling dens spent tens of thousands of dollars in their effort to rob and debauch the young men of the Navy. They engaged practically all the jitneys, automobiles and carriages within a radius of many miles to meet the young men when they came off the wharfs and drove them direct to Panama City. The streets of Panama City were white with midshipmen and officers and the saloons and worse places were filled with our American young men. It was fortunate that the Admiral of the Fleet had issued an order giving the men shore leave from one to six only. This kept thousands of young men from the "perils of the night" at Panama City.

The Union Church on the Canal Zone, in which all denominations except the Southern Baptist and the Episcopal join, has four congregations: one at Cristobal, on the Atlantic side; at Batun, about nine miles from Cristobal, where the first lock is located; at Pedro Miguel, six or seven miles from Balboa on the Pacific side, and at Balboa.

The doctrine and ministry of the church must be evangelical in character. A trust agreement in regard to this has been entered into by the Union Church and the Federal Council of the Churches and the Boards which have made appropriations to the building of the Church at Cristobal.

From personal observation and intimate association with the officers and members of these four churches, I am convinced that the Union Church of the Canal Zone ought to be supported heartily by our Evangelical communions, and \$75,000 ought to be furnished at once to complete the church building at Balboa.

Moderators and Presidents of Denominations Confer

THE third annual conference of the Moderators and presiding officers of the constituent denominations of the Federal Council of the Churches was held at the Yale Club, New York, on April 12th, at the invitation of Dr. Robert E. Speer, the President of the Council.

This annual conference has come to be a most important occasion, affording an opportunity for the responsible heads of the denominations to discuss together special problems in the light of the coming denominational assemblies.

In addition to brief statements from the heads of various denominations expressing their judgment as to what should be the dominant notes in the deliverance to and from the coming gatherings of the denominations, the agenda included a discussion of the following topics:

The next necessary advances for the American Churches, missionary, educational, merciful.

Do the Churches have clear and true programs? Are they succeeding in carrying out these programs?

Helpful and hurtful tendencies in present interdenominational developments.

The right functions of the Church at the present time in relation to economic, social and political problems.

The place of the doctrine and personality of Jesus Christ in our Church life today.

Among those in attendance were:

Rev. Frederick E. Taylor, President, Northern Baptist Convention; Pres. Frank G. Coffin, General Convention of the Christian Church; Rev. T. W. Grafton, President, International Convention of the Disciples of Christ; Bishop S. P. Spreng, Evangelical Church; Bishop George C. Clement, General Conference of the African Methodist Episcopal Zion Church; Rev. C. C. Hays, D.D., Moderator, General Assembly of the Presbyterian Church in the U. S. A.; Rev. Albert Oltmans, D.D., Pres., General Synod of the Reformed Church in America; Bishop William M. Bell, General Conference of the Church of the United Brethren in Christ; Rev. C. P. Proudfit, Vice Moderator, General Assembly of the United Presbyterian Church; Rev. Frederick H. Knubel, D.D., President, United Lutheran Church.

Was the Eighteenth Amendment "Put Over"?

1. The Constitution of the United States provides specifically the way in which Amendments may be made:

- (a) Proposed by the National Senate by 2/3 vote.
- (b) Proposed by the National House of Representatives by 2/3 vote.
- (c) Ratified by both the Senate and the House of 3/4 of the States.

The 18th—the Prohibition Amendment—was adopted in exactly the way the 17 preceding Amendments were adopted.

2. The United States Senate, August 1, 1917, proposed the Prohibition Amendment, 65—20.

3. The United States House of Representatives, on December 17, 1917, proposed the Prohibition Amendment, 262—128.

4. The Congress which proposed this was elected, with the Amendment as the dominant issue, November, 1916, five months before the United States entered the War.

5. From January 8, 1918, to January 16, 1919, thirty-six (36) States (the necessary 3/4—Prohibition effective one year thereafter) ratified the Amendment with a combined vote of 4086 to 829.

6. Since Ratification by the necessary 36 States, 10 more States have ratified, with a combined vote of 1016 to 416.

7. The only States that have not ratified are Rhode Island and Connecticut.

8. The movement that resulted in the 18th Amendment began in 1851, when the first State adopted Prohibition—72 years ago.

9. When the United States entered the War, twenty-six (26) States had voted "dry," and over eighty-five per cent (85%) of our area, inhabited by more than sixty million (60,000,000) people, was "dry" territory.

10. No other Amendment of the Federal Constitution was ever discussed so widely and continuously through so long a stretch of years, and no other Amendment was ever adopted so overwhelmingly.

Plans for Advance in Social Service

AN interesting experiment in the holding of field conferences is now being tried by the Commission on Church and Social Service in cooperation with the Church Peace Union.

From April 22 to May 1, conferences have been held in Kansas City, Topeka, Lincoln, Omaha, Des Moines, Minneapolis and St. Paul, the program being divided between discussions of the relation of the church to community problems and its relation to international questions.

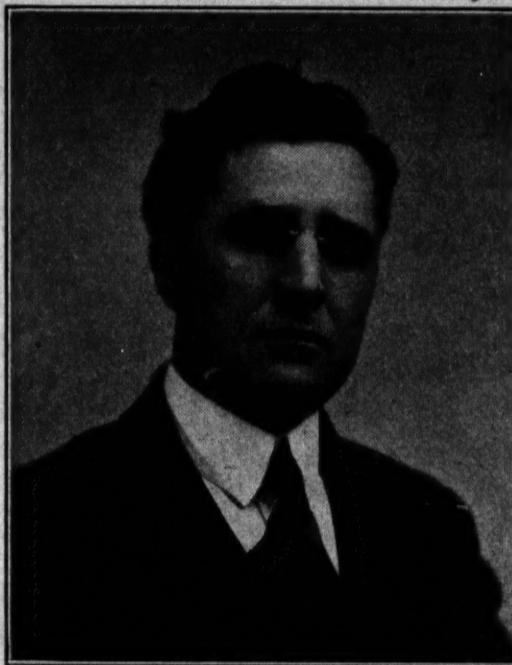
Included in the team which is conducting the conferences, are the following: for the Social Service Commission, Dr. Worth M. Tippy, Very Rev. Charles N. Lathrop, Rev. Alva Taylor, Rev. Samuel Z. Batten, Mr. W. C. Coleman of the Coleman Light Company, Wichita, Kansas, and Professor A. J. Todd of the Kuppenheimer Firm, Chicago; for the Church Peace Union: Rev. Frederick Lynch and the Honorable Everett Colby.

Further conferences on the relation of the Church to

community and industrial life are now being planned for the Fall in several Eastern and Mid-West cities. A statewide program of conferences in Ohio in cooperation with the Ohio Federation of Churches is also being planned for next Spring.

MR. BARNETT BECOMES NEW SECRETARY

The expanding work of the community and industrial conferences, together with the responsibility of maintaining the host of contacts with social organizations in behalf of the churches has necessitated the securing of an additional Secretary for the Commission on the Church and Social Service. Rev. Carl Barnett, has been called to this position, being designated as Secretary of the Department of Community Relations. He began his work April 1st in connection with setting up the conferences in the Middle West. He is also giving special attention to the study of conditions in jails and the relation of the Church thereto.



REV. C. H. BARNETT

Further Plans for Huguenot-Walloon Tercentenary

AHUGUENOT-WALLOON MEMORIAL COIN, as a special feature of the Tercentenary, has been authorized by Congress. The Coin Committee has decided to submit to the United States Mint authorities two suggestions. One side is to show a facsimile of the "new ship New Netherland" in which the first colony of Huguenot-Walloons reached America in 1624, and the reverse will bear the profiles of William the Silent and Admiral de Coligny, the two great exponents of the Protestant Cause in the sixteenth century. Everyone is, of course, well acquainted with the outstanding importance of the latter in the history of French Protestantism, and of his keen interest in the fate of the Netherland Protestants, but it is not so generally known that he was the originator of the plan to settle

Protestant refugees in the New World. Both his attempts in this direction failed, but the idea "carried on," to be finally realized at Plymouth and New Netherland. It is likewise not very widely known that William the Silent, the liberator of the Netherlands, married a daughter of Admiral de Coligny, and that the present Queen of the Netherlands is therefore one of the lineal descendants.

The Province of Hainault, Belgium, through Baron de Cartier, the Belgian ambassador in this country, has requested the good offices of the Huguenot-Walloon New Netherland Commission in obtaining in America a site for a Hainault Memorial in honor of the coming of those first Walloons on the "New Netherland" in 1624. It will probably be set up in Battery Park, New York.

Keeping In Touch With International Issues

THE development of public opinion in behalf of the entrance of the United States into the International Court of Justice has focused the attention of the Federal Council's Commission on International Justice and Goodwill during recent weeks. A message printed on another page of the BULLETIN, on this subject has been prepared and is to be sent widely to the ministerial associations throughout the country, even in the smaller towns.

MEETING WITH LORD ROBERT CECIL

The visit of the distinguished British visitor, Lord Robert Cecil, to the United States to interpret the work of the League of Nations, furnished the occasion for a most important conference between Lord Robert and representatives of the Protestant churches under the auspices of the Federal Council of the Churches on April 3rd. A luncheon was tendered to him at the Women's University Club at which he addressed himself to the specific question of the Church and the League of Nations. The remarkable address of Lord Robert displayed even more clearly than his public utterances his deep spiritual insight into international questions as printed in full on another page.

GETTING INFORMATION ABOUT THE RUHR

In order to get further light upon the complex and difficult questions at stake in the occupation of the Ruhr, a luncheon was tendered to Col. David L. Stone, U. S. A., formerly representative of the United States upon the Inter-Allied Rhineland High Commission, who has recently returned to this country after the withdrawal of the American troops from the Rhine. Col. Stone, who has been in a unique position to observe all conflicting forces leading up to the occupation of the Ruhr, spoke with the utmost frankness of the situation to the group of clergymen who were present, and emphasized the fact that the final solution of the present international discord is in the hands of the Church. The substance of his analysis of the present situation is printed elsewhere in the BULLETIN. Concerning the distinctive responsibility of the Church, he said in substance:

"I have never been very much of a churchman, but the longer I have watched the de-

velopments in Europe the more have I been led to the conclusion that the one and only solution of our international chaos is in the teaching of the Bible. You may be surprised to hear it from an army man, but I am convinced that force really settles nothing. The present effort in the Ruhr to settle the issue of reparations and security by force illustrates this fact. The only real solution lies in the method which Christ taught us. The nations must realize that the practice of the Golden Rule and the spirit of goodwill is the only way in which peace and security can ever be secured. The churches must teach the country that this is so and must help to tell the people the facts about international questions so that Christian principles can really be applied."

WORLD-WIDE INTEREST IN THE FEDERAL COUNCIL'S STATEMENT

The statement adopted by the Federal Council of the Churches and published in the last issue of the BULLETIN on America's International Obligation in the Present Crisis has been the subject of widespread comment, not only in the press of our own country but also in other countries throughout Europe and even in the Orient. The following are typical of the impression which has been made:

Mr. J. H. Oldham, Secretary of the International Missionary Council, writes from London in part as follows:

"The Declaration concerning America's international obligations which you have sent to me is one of the most heartening documents that has come into my hands since the war.

"Nothing would give more profound satisfaction to the people of this country than a bold lead by the United States on whom, as it seems to me, the hopes of the world at the present time very largely depend. I am convinced that England would immediately, and with alacrity, range itself alongside the United States in any effort to solve the world's problems on the lines indicated in your declaration. I am sure that this stirring call from the Christian Church in America will bring great encouragement to multitudes of people in this country who believe that in no other way can the present evils of the world be remedied and who yet see no remedy within reach without the co-operation of America.

"The form of the Declaration is worthy of its substance. It is extraordinarily simple and direct, and it would be difficult to frame a better statement of what seems to me to be the essential truth of the present situation."

Albert Dawson in his weekly news letter from England makes the following comment:

"The statement issued by the Administrative Committee of the Federal Council of Churches has been read with peculiar appreciation by members of all religious communions. Quoted by the *Times* and other papers, it has elicited much favorable comment. * * * Specially welcome is the suggestion that the United States should take the initiative in calling an international conference to consider the whole economic and political situation in Europe, including reparations, debts and armaments. Certainly Britain is ready to join the United States and other nations in 'making whatever concessions, financial or other,' may be necessary to bring about an ordered international life. The whole tone and text of the Administrative Committee's statement are in entire harmony with the views of British Christians, and it is delightful to find how completely the churches on both sides of the Atlantic are at one in their attitude to the question of international relations and the way to make them what they should be."

From France comes a long letter from Paul Sabatier explaining the point of view of the French and including the following words:

"I read the Federal Council's words with immense joy.

"You are right in painting in sombre colors the distress which reigns everywhere; it is only too real and can become the source of infinite evils, more formidable than those which we have already endured. However, if the causes are clearly seen, it will be less difficult to find the remedies."

One of the most significant comments on the influence of the churches in international affairs appears in an article by Theodore H. Price, the popular writer on business affairs, who, in *Commerce and Finance* for April 18, declares there is a growing recognition of America's duty to Europe, and adds:

"Fundamentally, this change is probably due to the clergymen who have had the courage to be persistent in urging international co-operation in the cause of peace."

NATION-WIDE MEETING FOR INTERNATIONAL COOPERATION

The campaign inaugurated jointly by the Church Peace Union, the World Alliance for International Friendship through the Churches, the Federal Council of the Churches, and the World Peace Foundation in behalf of a fuller assumption by the United States of its place in international affairs has been carried on with genuine success. Since April 22nd, meetings have been held in Kansas City, Topeka, Lincoln, Des Moines, Minneapolis, St. Paul, Duluth, Columbus, Pittsburgh, Louisville and Nashville. The chief speakers were Rev. William P. Merrill, Rev. Nehemiah Boynton, Dr. Charles H. Levermore, Rev. Frederick Lynch, and Hon. Everett Colby.

These recent meetings, like the earlier ones of the campaign, reveal a widespread interest in the problem of America's international obligation. At the meeting in New York in Carnegie Hall on March 19th a remarkable address on The American Attitude Toward the League of Nations was delivered by Major General John F. O'Ryan, former Commander of the Twenty-seventh Division of the A. E. F. This address has to be crowded from the present issue of the BULLETIN on account of limits of space, but it is hoped it will be printed in the next issue.

DR. FINLEY TO LECTURE IN EUROPE

Dr. John H. Finley, the chairman of the Federal Council's Commission on International Justice and Goodwill, has been accorded the honor of being designated lecturer this year upon the Scandinavian Foundation. He will sail early in May to give lectures at Stockholm, Christiania, Copenhagen, Upsala, Gothenborg. Mrs. Finley will accompany him and they will bear special messages as representatives of the Federal Council of the Churches.

MOTION PICTURES FOR THE CHURCH

The National Committee for Better Films affiliated with the National Board of Review of Motion Pictures has recently brought out a bulletin entitled "Selected Pictures 1922-1923," which lists 703 motion pictures recommended for educational and church use. It can be had for twenty-five cents by addressing the committee at 70 Fifth Ave., New York City.

The Twentieth Century Good Samaritan

FROM May 16 to 23 there will be gathered together in the City of Washington several thousand men and women who will come from every state in the Union, people who are working to make their communities better, cleaner, happier, and more wholesome places to live in.

The occasion of their coming together is the annual meeting of the National Conference of Social Work. "Social Work in the Life of Today" will be the general theme. On Sunday, May 20, they will be considering the church's share in these great undertakings and some of the staff of the Federal Council have been given informal cooperation in arranging for this part of the program.

THE GOOD NEIGHBOR TODAY

What is "social work" and what has it to do with the church? Let us recall the very old story of the man who went down from Jerusalem to Jericho and fell among thieves and was saved by a certain Samaritan. The hero of this narrative might be called the first "social worker" whose story has been preserved for us, even though what he did was very meagre from the modern point of view. He had to pour oil and wine on the sick man's wounds; antiseptics were unknown and drugs were rare. He had to take his patient to an inn; there was no hospital. This good neighbor acted single handed; to day we are able to act together for the common good in service founded on knowledge tested by experience. Social work means playing the "good neighbor," but in a much greater variety of ways than were known two thousand years ago. The fact that it is often done in great hospitals and schools and laboratories and parish houses doesn't make it any less personal or religious. The great size of our cities and the multitude of our problems simply increase the opportunities for neighborliness and fellowship.

Social work today has added something very important to what the Good Samaritan did. He handled the unfortunate man whom thieves had set upon, in the only way he could—as an "ambulance case." The harm was done and the thieves were gone; the good neighbor could only care for the victim. Nowadays, social workers do not rest content without an effort at pre-

vention and reconstruction. In the language of the parable they are just as anxious to clear out the thieves on the Jericho road as to rescue the victim after the harm is done. This is why we hear so much about health education, the prevention of vice, better factory conditions and better relations between labor and capital. Social work aims not merely at helping individuals, important as that is, but also through individuals and groups, at making our cities and towns the kind of places where health triumphs over disease, comfort over poverty, virtue over vice, and good will over strife.

MAY 13, MOTHERS' DAY

The observance of Mothers' Day on May 13th promises this year to attract even wider attention than hitherto. Since the special recognition which was given to the day by the Government in 1918, when such a host of the young men in the United States were overseas, the interest in the day has been greatly increased, and rightly so.

"The bravest battle that was ever fought!
Shall I tell you where and when?
On the maps of the world you will find it not;
'Twas fought by the mothers of men."

"Nay not with cannon nor battle shot,
With sword or nobler pen!
Nay, not with eloquent word or thought
From mouths of wonderful men."

"But deep in a walled-up woman's heart,
A woman that would not yield,
But bravely, silently bore her part—
Lo! there is that battlefield."

A CHILDREN'S DAY PAGEANT

The increasing use of pageantry and religious dramatics is one of the characteristics of modern religious education. A new publication of the Century Co. (New York), entitled "Boys and Girls from Hebrew History," prepared as a Children's Day Pageant by Annie Russell Marble, is an excellent illustration of the material now being produced. It can be had for twenty-five cents, including directions for its production.

The Deeper Meaning of Latin-American Problems

THE Pan-American Conference which is now just closing at Santiago, Chile, is attracting all too little attention from the United States and especially from the churches. The problems which it is considering have a vital bearing on the development of Christian relations with our neighbors on the South. Some of the more important questions, it is feared, will be left still unsolved.

The issue in a word is this. Shall we have a Pan-American solidarity including both Anglo Saxon and Latin cultures, or shall the American continent be divided into two halves—a Northern and a Southern—with the Northern half regarding the Southern in more or less contempt, and the Southern suspecting the Northern of imperialistic designs.

The prevalent ignorance of our own people about the Latin-American countries and our rather supercilious attitude toward them need to give way to a positive effort for understanding and good will. First of all, we need to enquire whether the suspicions which our Southern neighbors have concerning the motives and impressions of the United States have any reasonable ground. When one puts himself in their place it is not difficult to understand why they wonder whether our policies are determined by friendship or by plans for economic aggrandizement. Without going back to the period of the Mexican war, which is not now generally regarded with pride by thoughtful people in our own country, one may find in our recent attitude toward Mexico and Haiti sufficient ground for making the Latin-American people have misgiving about our policies.

FEDERAL COUNCIL SPEAKS FOR THE CHURCHES

In addition to the message sent to the American representatives of the Conference, as printed in the last issue of the BULLETIN, a special cablegram urging definite action for limitation of armament throughout the western hemisphere was sent on April 17th by the Federal Council to the conference in session at Santiago as follows:

"The Federal Council of Churches of Christ in America," said the cablegram, "representing 125,000 Protestant evangelical churches, desires to express an earnest hope that the Pan-American Conference may unite all nations of the American continent in effective measures for the fullest possible reduction of armament."

In reply to this cable the following significant message was received from Augustin Edwards, who is the president of the Pan-American Conference, and also president of the Council of the League of Nations:

"Have received with deepest satisfaction your telegram which is highly appreciated and shows once more the great importance attached to an agreement of armaments which we are earnestly pursuing."

WHIT-SUNDAY IN 1923

The British Section of the World's Evangelical Alliance has issued a call to united prayer on Whit-Sunday, May 20th, in behalf of Christian unity and international peace. The opening part of the call reads as follows:

"Whit-Sunday with its sacred memories and hopes will fall this year upon a world which needs nothing so much as the gift of the Holy Spirit. The fruit of the Spirit is love, joy, and peace; and today there is no peace. At such a time it will be the joy and the burden of the Church to remember that the Power of the Holy Spirit is 'given, not lent.' It has never been withdrawn; and it belongs to the common inheritance of all Christian people. * * *

"Blindly or consciously the children of men are longing for this very experience. They are halting not so much from a lack of ability to plan deliverance from their fears, as from the lack of moral and spiritual energy."

The increasing interest of the Theological Seminaries in the interdenominational movement is illustrated by the action of the Yale Divinity School in including in its courses on religious leadership, a series of lectures concerning various departments of the Federal Council's work.

At the Union Theological Seminary in New York, a series of five lectures on Christian Co-operation is being given by Mr. Cavert as a part of the regular curriculum in the Department of Home Service.

FRENCH PROTESTANT CHURCHES MAKE GAINS

The week of April 9th was something of a landmark in the history of French Protestantism. The building on the Rue de Clichy which was purchased to serve as the headquarters of the French Protestant Federation, and in which it is hoped that the Paris offices of most of the French Protestant organizations and associations will be housed, has been completely remodeled and modernized, and is now ready for occupancy. To have a central building will mean a great deal for Protestantism in France and it is pleasant to realize that this project has been made possible by the help of the churches of America.

For the present, the following organizations will find quarters in the central building: Fédération Protestante de France, Comité Protestante Francais, Union des Eglises Reformées Evangéliques, Union des Eglises Libres, Société Centrale Evangélique, Société d'Evangélisation des Colonies, and Société pour l'Observation de Dimanche; probably also l'Union des Eglises Reformées.

Nearly all of these bodies report good progress during the year 1922 in working off deficits caused by the war, and in extending somewhat their field of operations. The reconstruction work in the devastated area has been especially encouraging. The new church and parish house at St. Quentin were dedicated on March 18th; in Rheims and Compiègne the new buildings will be inaugurated this coming summer. Building operations are to begin in Chateau-Thierry and Lens this spring.

FOR TRAVELLERS IN FRANCE

American Protestants travelling in France this summer, will be interested to know that a considerable number of French pastors have signified their willingness to take in transient guests on very moderate terms, and that the names and location of such pastors can be obtained from the French Protestant Federation, 47 Rue de Clichy, Paris.

This presents to American visitors a double opportunity: to see something of the intimate home life of the French people, to which ordinary tourists are not invited; and to make contacts in a personal way with French Protestant workers and leaders.

SAFEGUARDING MISSIONARY INTERESTS

The problem created by the tendency in some cities toward the establishment of "Community Trusts" which limit philanthropic giving to strictly local causes, and so interfere with support for the great national missionary and benevolent programs of the church, has led the Federal Council of the Churches to appoint a special committee to give attention to this question and to other problems concerning the finances of the church and its agencies. The Home Missions Council and the Council of Women for Home Missions have already considered this question. Dr. Anthony, the Secretary of the Home Missions Council, is to serve as the chairman of the Federal Council's Committee. Daniel S. Remsen, a New York lawyer, who is much interested in the problem, has brought out a pamphlet entitled "Uniform Trust for Public Use" which recommends a form for safeguarding the interests of the missionary and benevolent causes of the church. It can be had upon application to Mr. Remsen, 60 Wall Street, or the Home Missions Council, 156 Fifth Avenue, New York City.

DOCTOR WILLETT ELECTED PRESIDENT OF DISCIPLES' CONGRESS

Dr. Herbert L. Willett, Western representative of the Federal Council of the Churches, has just been elected the President for the ensuing year of the Congress of the Disciples, which held its twenty-third annual session at Indianapolis, April 2 to 5.

The Congress of the Disciples is not an administrative organization, but is purely for the purpose of discussing current themes of theological and practical Christian interest.

A PEACE PLEDGE

"BEFORE I speak or act in retaliation,
I will try a peaceful solution of every difficulty."

This is the Peace Pledge written by Mrs. George Langston, State Chairman of Peace, Texas Federation of Women's Clubs. It has been officially adopted by the Executive Board of the Federation, the Women's Central Texas Missionary Conference of the Methodist Church, and other groups.

Conference on Moral and Spiritual Service in the Army

IN compliance with a request from the Chaplains of the Second Corps Area, a Conference was held at the Yale Club, New York, April 26th, to consider the obligations of the public, and especially the Churches, toward the moral and spiritual welfare of the soldiers.

It was attended by about one hundred and twenty-five representative members of educational, civic, military and religious organizations Major-General Robert L. Bullard, Commanding Officer of the Second Corps Area, with members of his staff, commanding and line officers of the Posts contiguous to New York, and Regular, National Guard and Reserve Chaplains were also present.

Addresses were made by the Chief of Chaplains, Col. John T. Axton, the Corps Area Chaplain, Earl H. Weed, Rev. Charles S. Macfarland, Chaplain O. R. C., and General Bullard.

The following resolutions were unanimously adopted:

Whereas: The young men who have offered themselves for the service of the nation in the Army are thereby entitled to the special interest and warmest sympathy of the people whom they serve, be it resolved:

That this Conference expresses the judgment that, so far as it is possible, they be provided with the same advantages for physical, intellectual, moral and spiritual culture as we provide for our own boys in our own homes.

That, inasmuch as this is a duty in which the Army Chaplains represent the churches and the public, we urge upon the people the heartiest sympathy and support of the Chaplains.

That we urge upon the Secretary of War and upon Congress:

1. That provision be made whereby every unit of the Army and every post shall have the service of a Chaplain, so that not a single soldier of the Army shall be without this right and opportunity of personal friendship, counsel, advice and guidance.

2. That Congress arrange whereby the Chaplains' Corps be accorded the same opportunities and facilities for effective service as the other non-combatant branches of the Army, without discrimination as to grades, allowances and similar matters.

3. That adequate equipment and assistance be provided to facilitate the work of the Chaplains, both in the posts and in the matter of personal equipment.

Resolved: That in the judgment of this Conference, the commanding and line officers may con-

fidently look for warm popular approval and appreciation of their cooperative service with the Chaplains for an army in which we may always continue to take moral pride, because of the high character of its personnel.

It was also voted that the New York Federation of Churches and the Brooklyn Federation of Churches should make definite provision for carrying out these proposals and serving the interests of the Chaplains in the Area.

**STATEMENT OF THE OWNERSHIP, MANAGEMENT,
CIRCULATION, ETC., REQUIRED BY THE ACT OF
CONGRESS OF AUGUST 24, 1912, OF FEDERAL COUNCIL
BULLETIN, PUBLISHED BI-MONTHLY AT NEW YORK, N. Y., FOR
APRIL 1, 1923. IN THE STATE OF NEW YORK AND COUNTY OF NEW
YORK.**

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Samuel McCrea Cavert, who, having been duly sworn according to law, deposes and says that he is the Managing Editor of the FEDERAL COUNCIL BULLETIN, and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher, Religious Publicity Service of the Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York, N. Y.

Editor, Samuel McCrea Cavert, 105 East 22nd Street, New York, N. Y.

Managing Editor, none.

Business Manager, Charles S. Macfarland, 105 East 22nd Street, New York, N. Y.

2. That the owners are: (Give names and addresses of individual owners, or, if a corporation, give its name and the names and addresses of stockholders owning or holding 1 per cent. or more of the total amount of stock.)

The Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York, N. Y. (Membership approximately 20,000,000.) Alfred R. Kimball, Treasurer, 105 East 22nd Street, New York, N. Y.; Dr. Robert E. Speer, President, 156 Fifth Avenue, New York, N. Y.; Rev. Charles S. Macfarland, General Secretary, 105 East 22nd Street, New York, N. Y.; Rev. Samuel McCrea Cavert, General Secretary, 105 East 22nd Street, New York, N. Y.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent. or more of the total amount of bonds, mortgages, or other securities are: None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company, but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

SAMUEL McCREA CAVERT, Managing Editor.
(Signature of editor, publisher, business manager, or owner.)
Sworn to and subscribed before me this 17th day of April, 1923.

(Seal)

JOHN D. PREST,
Notary Public No. 144,
New York County, N. Y.
(My commission expires March 30, 1924.)



Life of Christ. By Giovanni Papini. Translated by Dorothy Canfield Fisher, New York. Harcourt, Brace & Co.

This Life of Christ by a distinguished Italian man of letters is indisputably one of the great books of our day. It is a remarkable indication of the times that one who describes himself as having been "a hater rather than a lover of his kind" and even an atheist should now be presenting to the world one of the most unique books about the Central Figure of History.

Freshness of view and lyrical quality stand out in every chapter. The words leap from the heart. The author has deliberately thrown away all critical apparatus and is distinctly opposed to the technical and professional ways of dealing with the Life of Christ. He is convinced that by them the figure of Jesus has been attenuated to a pale shadow which has no power to influence the world. He retells the old, old story with the simplicity of a child and with all the ardor of a new disciple. The result is a volume which no one who is trying to preach the Gospel today can afford to be without. Not to read this book is to have cut oneself off from one of the most inspiring pieces of writing of recent months.

The Roman Catholic traditions of the author at times cloud his insight and his objectivity. A glaring illustration of this is in his discussion of Jesus' attitude toward marriage. Here one admits regretfully that he has failed to catch the spirit of the Gospel. When did Jesus ever imply that "marriage is a concession to human nature"? How far he fails to reflect the true Christian ideal seems to us to be gathered up in his almost revolting statement, that a man who has a high mission to carry out "cannot tie himself to a woman."

The World's Great Religious Poetry. Compiled by Caroline Miles Hill, Macmillan Company, N. Y.

The inherently religious character of men was never more clearly illustrated than in this collection of human aspiration after God as expressed in poetry. Poetry is the true language of religion, and here we see it in all its rich variety, bearing witness from every age and almost every land that the human spirit is restless till it rests in God.

The collection ranges all the way from the Vedic hymns and the Psalms to the free verse of Carl Sandburg. There is very great contrast in quality. It rather jars on one's sensibilities to find Wadsworth side by side with Ella Wheeler Wilcox! Still one would not want to have any poem omitted from the anthology for all reveal each in its own way the hunger of man for unseen reality. The sweep of the eight hundred pages of the volume can be indicated by referring to a single one of the twelve sections. The one which deals with the existence and the idea of God begins by tracing pre-Christian ideas in India, Egypt and elsewhere and passes through the early Christian and medieval periods to the aspirations of the eighteenth, nineteenth and twentieth centuries.

We can think of no book after the Bible which may do more to maintain a vital and serene spirit, a hopeful outlook on life and insight into the meaning of human destiny.

American Individualism. By Herbert Hoover, New York. Doubleday, Page & Co.

A book from the pen of one of the most significant characters in American public life demands more than passing attention, and especially so when it deals with a theme as vital as that which Mr. Hoover has chosen. One lays down his little treatise, however, with considerable disappointment at not finding clearer light upon the problem. Mr. Hoover points out that American individualism differs from other individualism in its emphasis upon equality of opportunity. He does not make clear what is really meant either by individualism or by equality of opportunity. He seems to feel that we already have equality of opportunity in America. What about the ten million negroes? Or the millions of child laborers? He declares that all kinds of socialism "contemplate a motivation of human animals by altruism alone." Did Mr. Hoover never hear of the economic interpretation of history as a central dogma of socialism? The most heartening phase of this book is Mr. Hoover's insistence that the old laissez-faire theory must yield and that no civilization can be built on unrestrained self-interest.

Progress in Religion to the Christian Era. By T. R. Glover. George H. Doran, N. Y.

A new book from the pen of Dr. Glover is always to be awaited with keen anticipation, and his latest one goes beyond our expectation. It is marked at once by ripe scholarship and the best kind of popular interpretation. One could turn to no other place known to us to secure in such brief space so splendid a view of the religious development of the Greek, Roman and Hebrew peoples as a preparation for Christianity.

His theme is that the fact that religion has come from low beginnings, marked by superstitions, does not discredit religion but rather indicates that if in spite of these earlier associations it has advanced and maintained itself in the respect of the people of highest culture, it must be fundamental to mankind. The key to the whole process he finds in the highest, not the lowest, stage of development. In all the earlier stages, in spite of the poor half-truths attained, he sees a real preparation for the Christian Gospel.

The Returning Tide of Faith. By Bishop Neville S. Talbot. New York. Fleming H. Revell.

The title which Bishop Talbot has given to his volume is significant of the whole discussion. He finds that after the pessimism and skepticism following the war there now is a new turning toward religion. It would be difficult to find any one who could be a better interpreter of this movement. His service for four and a half years as one of the leading chaplains in the British Army and his more recent experience in Pretoria, South Africa, has brought him into touch with all kinds of men. He is fully aware that modern men are desperately confused in their thought about God, Christ, man and the world. He interprets to them in an almost unique way what the great Christian convictions mean for modern life. Written in popular style and with not a single conventional or hackneyed word, he succeeds in making the Christian faith appear not only as a living reality but the one hope of the world. As one reads his book he thinks little of orthodoxy or heterodoxy and only of the supremacy and finality of our Christian faith.

Immortality and the Modern Mind. By Kirsopp Lake. Harvard University Press.

In this little book one of the most distinguished of modern theological scholars discusses man's hope of a future life. We cannot feel that he has shed very valuable light upon the subject. He practically concludes that the Christian conception of the continuance of personality is an empty hope, and as a substitute he presents a combination of the Eastern philosophy of the merging of the individual life in the ocean of the universal spirit with a selfless devotion to great social ideals during the present life. We should like to enquire why it is easier to believe in an enduring universal spirit than in an enduring individual spirit. With regard to social activity in this life as a substitute for immortality, it ought also to be pointed out that Professor Lake gives us no hope at all, for according to every scientist our planet some day will be but a mass of cinders, and unless there be personal immortality all that we have striven for then comes to naught.

Unity and Rome. By E. S. Middleton. Macmillan Co. \$1.75.

The volume is another indication of the quest for Church unity, but we see little hope of reaching that goal on the basis of the postulates that the author lays down. He assumes a form of organization divinely prescribed by our Lord with a formal primacy given to Peter. He insists that since there can be no real unity with Rome left out Christianity must learn afresh "the lesson of the authority of the Catholic Church."

MISSION STUDY FOR 1923

Two new publications of the Missionary Education Movement are excellent illustrations of the advances that are being made in the character of mission study texts. The first, published jointly with the Central Committee on the United Study of Foreign Missions, is Galen M. Fisher's "Creative Forces in Japan." (Cloth, \$.75; paper, \$.50.) The second, published jointly with the Council of Women for Home Missions, is Jay S. Stowell's "The Child and America's Future." (Cloth, \$.75; paper, \$.50.)

Out of twenty years experience in Japan, which have given him an insight into the Japanese equalled by few, Mr. Fisher writes a most sympathetic yet candid story, characterized both by human interest and thorough scholarship. What we particularly like is the success with which he has achieved his stated purpose of writing "nothing which he would not gladly say to a Japanese friend."

The study of childhood as a theme of home missions indicates the widening conception of the meaning of home missions. Mr. Stowell's volume is a simple and popular presentation of the responsibility of Christian agencies for the child—including his physical, recreational, educational, social and religious needs.

Matter and Spirit. By James Bissett Pratt. New York, Macmillan Co., 1922.

The age-long question of the relation of body and mind here finds an illuminating presentation, in as simple and readable form as is possible for the central problem of metaphysics. The various theories of the relation are discussed—materialism, parallelism, behaviorism, idealism, both subjective and objective. All are rejected in favor of the common sense idea of interaction, and in a way that affords a solid foundation for a spiritual faith, for belief in freedom and immortality.

The Later Periods of Quakerism. By Rufus M. Jones. 2 vols. Macmillan & Co., 1921.

The contribution of Professor Rufus Jones to the literature of Christian mysticism has put the whole Church in his lasting debt. These volumes, tracing the development during the last two centuries of the religious body which has been most representative of the mystical emphasis, are a notable addition to the literature of firsthand experience of God. Religion, as portrayed in the history of the movement, is an energizing and transforming experience. We see more clearly that "There is something—a homing instinct—in man which takes him back to God as naturally as the child turns in its joys and sorrows to its mother."

The Cathedral. By Hugh Walpole. Geo. H. Doran Co., New York.

An absorbing story built around an English Cathedral. The personal ambitions and petty rivalries between the archdeacon and one of the canons, the dominating and unsympathetic spirit of the archdeacon in his home, his vanity over his position and his patronizing attitude toward his clergy and people, make the background of a most interesting narrative. Running through it all as the thread on which the story is strung is the dulling effect of the cathedral as an institution upon the spiritual life—giving meaning to the words on the title page: "Thou shalt have none other gods but Me."

The New Palestine. By W. D. McCrackan. The Page Co.

An unusually attractive volume, both in make up and illustration. Its information is up to date, given with simplicity, in a readable form which captures the imagination. The author's service in relief work adds a sympathetic touch and enables him to present vividly the problem of those who were called to administer the affairs of this sacred place following the confusion of the war.

A Short History of the International Language Movement. By Albert L. Guerard. Boni and Liveright.

An interesting study of languages and in the effort to discover a universal tongue and a prophecy as to future possibilities.

The Evolution of Hungary and Its Place in European History. By Count Paul Teleki. Macmillan Co., New York.

Lectures at the Williamstown Institute of Politics. Not altogether up to date because of the political and social changes since 1921 when the lectures were given, but most valuable as an interpretation.

Radio for All. By H. Gernsback. Lippincott.

The editor of "Radio News" presents a volume that will be a very general boys' companion.

The History of Woman Suffrage. By Ida Husted Harper. 6 volumes. National American Woman Suffrage Association.

Complete and necessarily voluminous; most valuable for reference.

We Are Here—Why? By Edna W. Moody, Boston, Marshall Jones Co.

This book by a chemist on the meaning of human destiny indicates the path by which the author has traveled from agnosticism to religious faith. In many ways it is a helpful and stimulating book, but its value seems to us greatly weakened by being diluted with discussions of the occult teaching of astral bodies, auras, reincarnation and Karma.

FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

Baptist Churches, North
National Baptist Convention
Free Baptist Churches
Christian Church
Christian Reformed Church in N. A.
Churches of God in N. A.
(General Eldership)
Congregational Churches
Disciples of Christ
Friends
Evangelical Church
Evangelical Synod of N. A.

Methodist Episcopal Church
Methodist Episcopal Church, South
African M. E. Church
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Presbyterian Church in U. S. A.
Presbyterian Church in the U. S.
(South)
Primitive Methodist Church

Protestant Episcopal Commission on
Christian Unity and Department
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